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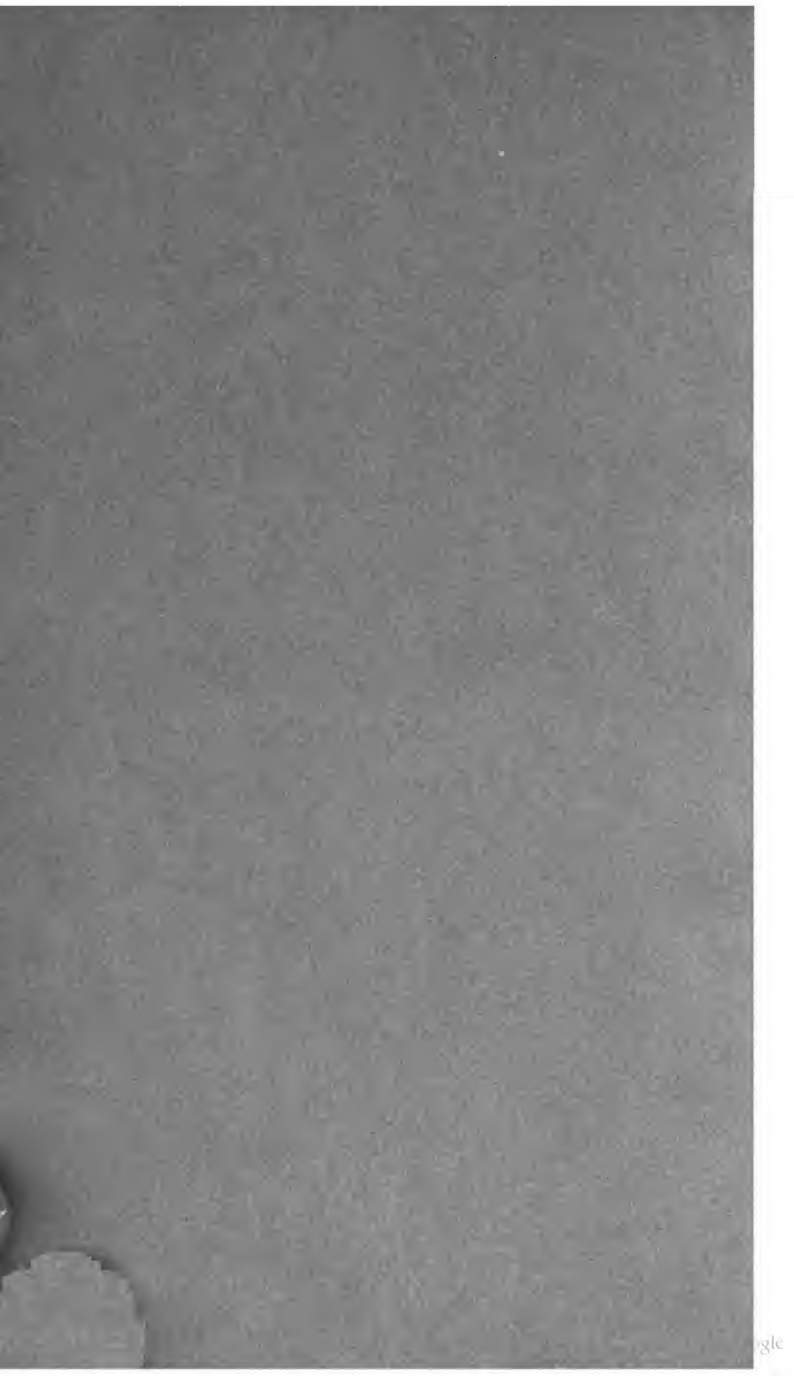
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THE
APOSTASY
 OF THE
CHURCH OF ROME,
 AND THE
 IDENTITY
 OF THE
PAPAL POWER,
 WITH
 The Man of Sin and Son of Perdition
 OF
 ST. PAUL'S PROPHECY,
 IN THE SECOND EPISTLE TO THE THESSALONIANS, . . .
 PROVED FROM THE TESTIMONY.
 OF
Scripture and History.

By WILLIAM CUNINGHAME, Esq.
 AUTHOR OF A DISSERTATION ON THE SEALS AND TRUMPETS OF THE APOCALYPSE,
 AND THE PROPHETICAL PERIOD OF 1260 YEARS.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold
 "of every foul spirit, and the cage of every unclean and hateful bird.".....*Rev. xviii. 2.*
 "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not
 "of her plagues.".....*Ibid. ver 4.*

GLASGOW:
 Printed by Young, Gallie, & Co.
 FOR
 M. OGLE; GLASGOW: OGLE, ALLARDICE, & THOMSON; WAUGH, & INNES;
 AND W. OLIPHANT, EDINBURGH:
 OGLES, DUNCAN & COCHRAN; CADELL & DAVIES; J. HATCHARD; LONDON:
 AND JOHNSTON & DEAS, DUBLIN.

1818.



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PREFACE.

THERE are many circumstances in the times in which we live, that seem to call for new statements of the principles upon which the Reformed Churches originally separated from Rome, and continue still to reject her authority.

In general, it is to be feared that Protestants, are very ignorant of the present state of the Church of Rome, and it is, perhaps, to be attributed to this cause, that an impression seems to have become widely disseminated, that the Popery of the present day is essentially different from that professed in former times. The author of these pages believes this impression to be both erroneous and dangerous, and in order to show what the Romish Church now is, he has endeavoured as much as possible to draw his information from the more recent statements of the doctrines and worship of that Church.*

* Since this volume was sent to the Press, I have met with a Work in two volumes, which I understand to be of high authority among the Papists in this Country. Its title is, "The Sincere Christian instructed in the Faith of Christ from the written Word." If I had seen it at an earlier period, I should have taken some notice of its contents in these pages.

Another idea seems to have gone forth, that all danger from the Church of Rome is past : It is to be feared, that this opinion also is not correct. The author indeed believes, as he has endeavoured to prove in another place,* that the final destruction of that Church is near at hand. But he must, in candour, state, that many able and pious Protestants do not agree with him in this sentiment. He will also add, that the same Scriptures from which he has deduced this inference, lead him to anticipate that Rome may make an expiring effort to regain her lost authority. This expectation seems to be confirmed by what is now passing in the world. In every part of the United Kingdom, we hear of the rapid increase of Popery; and the danger which may yet arise from this source, is already far more formidable, than the great body of the public are at all aware of. The information contained in the following extracts from a literary journal of last year, will probably be new to many of the readers of this volume, and if they possess any zeal for the interests of true religion, it will not fail to awaken them to the necessity of more than ordinary vigilance.

“ Our immediate forefathers, who witnessed
 “ the suppression of the order of the Jesuits, and

* See my Dissertation on the Seals and the Trumpets of the Apocalypse, and the Prophetical period of 1260 years.

“ who know but too well the satisfactory evidence
 “ on which it was founded, would have wept in
 “ pity, mixed with indignation, if they could
 “ have suspected, that the lapse of less than half
 “ a century, would have effaced from the minds
 “ of their children, the conduct and principles
 “ of this iniquitous fraternity. We seriously be-
 “ lieve, that there is no professedly religious so-
 “ ciety whatever, the formidable office of the In-
 “ quisition by no means excepted, which has
 “ done so much injury to Christianity and the
 “ world at large, as that now under consideration.
 “ United together by indissoluble ties, and go-
 “ verned by the most artful and impious system
 “ of rules, the Jesuits want nothing but a fulcrum
 “ to move and unhinge the moral world. This
 “ important *datum* has been once more conceded;
 “ the head mechanist at Rome has provided the
 “ lever, and furnished the motive power, while
 “ England among other nations has, with its usual
 “ good nature, provided a place on which the
 “ Jesuits may conveniently stand to conduct their
 “ experiments.

“ Those of our readers who have watched the
 “ operations of this insidious order, will easily
 “ perceive, that we allude, among other circum-
 “ stances, to the attempt which has been too suc-
 “ cessfully made to set up a Jesuit college within
 “ the home dominions of his Britannic Majesty,
 “ and the immediate limits of the English Church.

“ If we have not wholly mistaken the character
 “ of the Jesuits, such an institution is pregnant
 “ with the greatest dangers to any Church or
 “ State, into which it is admitted; and we, there-
 “ fore think it most highly important, that the
 “ public should be fully on their guard with re-
 “ spect to the subtle adversaries with whom they
 “ will soon have seriously to contend.”—“ We
 “ have already intimated, that a large Jesuit col-
 “ lege at this moment exists in the very heart of
 “ the British dominions. The place where this
 “ innovation on Protestant discipline, and this
 “ experiment on Protestant forbearance, were to
 “ be tried, was Stonyhurst, near Preston, in Lan-
 “ cashire; where, for thirty years past this power-
 “ ful order has possessed a spacious college, amply
 “ provided with all the machinery of Jesuitism.
 “ The studies of the place are stated to be con-
 “ ducted upon the same system with those of the
 “ Roman Catholic universities abroad; and there
 “ are regular professors in all the usual branches
 “ of scientific and scholastic education. The col-
 “ lege, which is a very extensive building, has
 “ room for four or five hundred pupils, independ-
 “ ently of the professors, managers, and domestics,
 “ and is said to contain at the present moment,
 “ five hundred or more individuals of various
 “ descriptions. It is surrounded with suitable
 “ offices for tradesmen and artizans of every
 “ description, proper for rendering the establish-

“ ment independent and well supplied with the
 “ necessities and conveniences of life.

“ To the college are attached more than a thou-
 “ sand acres of land, which the Jesuits keep in their
 “ own hands, and farm under the direction and
 “ management of one of their members. In addi-
 “ tion to the produce of this land, which is con-
 “ sumed in the college, the Jesuits, by means of
 “ large purchases from the neighbouring farmers
 “ and others, extend their influence, and with it
 “ their faith, throughout the whole of the sur-
 “ rounding country. Conversion of Protestants,
 “ and Roman Catholic instruction are provided
 “ for, on a scale the most extensive and complete ;
 “ and the success of the experiment, we are sorry
 “ to say, has been fully equal to the preparations.

“ The pupils in the establishment are collected
 “ from various parts of Great Britain and Ireland,
 “ and the Continent ; so that the Jesuits in this
 “ college have extensive communications and
 “ correspondence with numerous parts of the
 “ world ; and the importance of their letters may
 “ be inferred from the particular precautions
 “ which they adopt respecting them. Their pre-
 “ sent number of pupils is supposed to be from
 “ two to three hundred, which is thought to be
 “ not more than the average for the last five and
 “ twenty years.

“ Within a quarter of a mile of the college,
 “ is a seminary for boarding and educating boys

“ preparatory to their entering the establishment
 “ at Stonyhurst. This initiatory institution is ap-
 “ propriated exclusively to those who are des-
 “ tined for the superior college, and our author
 “ very justly remarks, that the almost entire
 “ seclusion of these youths from all intercourse
 “ with mankind, which takes place during their
 “ probationary studies, is not calculated to re-
 “ move the distrust and apprehension which
 “ are naturally excited by the mystery which
 “ attaches more or less to Jesuitism in general.

“ There is every reason to suppose the Stony-
 “ hurst Society to be possessed of considerable
 “ wealth, arising from the profits accruing from
 “ their pupils and their estate, with perhaps
 “ some other sources, such as the voluntary dona-
 “ tions of their partizans and admirers. Their
 “ influence is greatly strengthened by their being
 “ the accredited heads of the neighbourhood,
 “ especially in their own manor, and the sur-
 “ rounding district, so that they feel no necessity
 “ for being either timid or private in their un-
 “ ceasing efforts to make proselytes. By their
 “ exertions, Popery has alarmingly increased in
 “ the duchy.—It is certain, that whereas before
 “ their arrival there was not perhaps half a score
 “ Papists about Stonyhurst, the greater part of
 “ the population in that vicinity, to the amount
 “ of some thousands are now become such; and
 “ the principal Jesuit priest of Preston is said to

“ have made a boast, that when he came to the
 “ place a little more than twenty years ago, a
 “ small room would have accommodated his
 “ whole congregation, whereas now, two large
 “ chapels, which have been since erected, and
 “ are each capable of containing two thousand,
 “ are not sufficient for their converts.

“ It is not an unimportant or unalarming cir-
 “ cumstance to those who know the real charac-
 “ ter of this Order, that the Roman Catholic
 “ chapels in that part of England, which are nearly
 “ as numerous as the Protestant Churches, are filled
 “ not with ordinary priests, but with priests of
 “ the Society of Jesuits. Several Jesuit ministers
 “ are stationed at the neighbouring town of Pres-
 “ ton, who frequently make excursions to Ireland,
 “ and who, since the peace, have maintained con-
 “ siderable intercourse with France, and other
 “ parts of the Continent.”

“ The Jesuits, in conjunction with the Papists
 “ in general, lately created a large school upon
 “ the new system for the education of children
 “ of both sexes to the number of about a
 “ thousand, *to which the members of Parliament for*
 “ *Preston, as well as CERTAIN CLERGYMEN and*
 “ *other avowed Protestants* are stated to have
 “ largely contributed.”

“ To those who have well considered the gen-
 “ eral history and character of the Jesuits, the

“subtility and ingenuity with which they thus in-
 “sinuate themselves into the confidence of re-
 “spectable and opulent Protestant families, and
 “the dexterity with which they mould them
 “to their latent purposes, will not appear at
 “all surprising. It is a fact, that these men
 “have regularly and systematically preached for
 “years past in the populous town of Preston,
 “against the English church and faith; while it
 “is said that even the booksellers of the town are
 “afraid publicly to expose for sale any books
 “against Popery, though there is a bookseller in
 “the town, whose windows and shop are covered
 “with Anti-protestant publications. The Jesuits
 “literally exert an ascendancy over a considerable
 “number of the clergy and magistracy in the
 “neighbourhood, and boast among their patrons
 “and allies names of considerable influence and
 “respectability.”

“The danger with which such an establishment
 “is pregnant, both to the Protestant faith and
 “even the Protestant government of these realms
 “is too obvious to need much comment; especi-
 “ally when we consider that the intrigue is con-
 “ducted in a part of the country most favourably
 “circumstanced to promote its success. The
 “dense population of Lancashire, and the disaf-
 “fection of a large class of its manufacturing in-
 “habitants, render a Jesuit college in the neigh-

"bourhood doubly ominous and alarming.* If
 "one institution of the kind be thus allowed,
 "there can be no reason, *if it so please his Holi-*
 "*ness the Pope, whose sworn servants the Jesuits*
 "*are*, why a similar system should not be intro-
 "duced into every other county and neighbour-
 "hood in England. It cannot be said in extenu-
 "ation, that although the college has been thirty
 "years in existence, it has done no injury, and
 "therefore ought not to be suppressed; for the
 "undeniable fact is, that in a religious point of
 "view, it *has* done incredible harm; and the pro-
 "bability is, that in a very few years, if the sys-
 "tem be suffered to go on with its present accel-
 "erated progress, but a small number of Protes-
 "tants will be found in the county of Lancaster,
 "or within a considerable distance of its influence.
 "Even nearer home, the number of Roman Ca-
 "tholics is sensibly on the increase; so much so,
 "that it has been calculated that in England
 "alone, there are not at present much fewer than
 "*one thousand public chapels* in the connexion,
 "besides the private chapels of Catholic families,
 "of which far the greater part have been erected
 "within the last five and twenty years. Consid-
 "ering these things, we are not much surprised

* "We would, however, in candour add, that at a late meet-
 "ing of magistrates in Lancashire, these fathers have thought
 "proper to send in a very loyal and proper address on the
 "occasion."

“to find it announced, that in the summer of
 “1813, there were confirmed by a Catholic bishop
 “in the towns of Manchester, Liverpool, and
 “Preston alone, no less than *three thousand* chil-
 “dren. We are, however, surprised that any
 “conscientious and intelligent Protestant can
 “survey an institution, such as has been describ-
 “ed, without inquiring for what ultimate purpose
 “this vast machinery has been constructed, and
 “without auguring dangers of considerable mag-
 “nitude both to our church and state, from the
 “tacit encouragement of such a system. We
 “have, however, like good honest unsuspecting
 “Englishmen, submitted to the introduction of
 “Romish priests, bishops, and vicars apostolic;
 “we have seen nunneries and other Popish insti-
 “tutions founded, without any emotion; even the
 “Jesuits in England could not disturb our slum-
 “bers; to complete therefore the design, we are
 “now gravely threatened with a resident cardinal;
 “though to speak the truth, we do not imagine
 “that any thing short of a visit from the Pope
 “himself will have the effect of putting us fully
 “on our guard against the machinations of a hier-
 “archy, whose first maxim has ever been to re-
 “duce mankind in all ages, and in all nations, to
 “the utter subjection of mind and will to the
 “spiritual usurpation of a despotic church.”*

* Review of a History of the Jesuits in the British Review
 for 1817, pp. 431—435.

In such a state of things as is depicted in the foregoing quotations, and with the obvious fact before our eyes, that latitudinarian principles with respect to the differences which separate the churches of the Reformation from the communion of Rome, are daily growing among professing Protestants, encouraged by the spirit of an infidel Philosophy, and by a liberality falsely so called, it cannot be superfluous to recal the attention of Protestants to some of those passages wherein the Holy Spirit was pleased by the mouths of his servants the prophets and apostles, to warn the church of the future abominations of Papal Rome.

A work of this kind is necessarily controversial. It has, however, been the constant endeavour of the author to speak of things rather than of persons, remembering that to judge persons belongs to God only. He rejoices in believing that there have in all ages been truly spiritual Christians, who have lived and died in the communion of the Church of Rome; who, like the seven thousand names in Israel,* have not bowed the knee to Baal, though they have, by the invincible prejudices of education, been prevented from discerning the true character of that church.

Indeed, in these pages the reader will find the testimonies of some honest Roman Catholics against the errors and usurpations of the Popes, who thereby have proved that though they were includ-

* 1 Kings xix. 18.

ed in the external communion of Rome, they did not believe the lie of the man of sin and son of perdition.*

The author is here, however, compelled to add, that he cannot extend the principle of charity to Roman Catholics quite so far as is enjoined in the following observations by an able writer of the present day, who asks, "Should any member of
 " that (the Romish) persuasion, come forward
 " with a mitigated view of the peculiarities of Catholics, so as to leave the great doctrines of faith
 " and repentance unimpaired by them, and state
 " that an averment of the Bible has never in his
 " instance been neutralised, or practically stript
 " of its authority by an averment of Popes and
 " Councils—on what principle of candour shall
 " the recognition of a common Christianity be
 " withheld from him?"†

Now, in answer to this question, it may be stated, with all due deference to the eminent character from whom it proceeds, that our Lord himself has warned us against an implicit reliance upon the professions of men. If Dr. Chalmers were better acquainted, than he professes himself to be, with the present state of the Catholic mind, he might, perhaps, see reason to think that it is a part of the

* 2 Theas. ii. 9, 10.

† A Sermon preached before the Glasgow Auxiliary Hibernian Society, by Thomas Chalmers, D. D. Preface, p. 7.

modern policy of Rome, carefully and systematically to accommodate itself to the circumstances in which it is placed. Thus, though Popery be every where essentially the same, yet we must not suppose that it in all countries assumes the same external hue. Cameleon-like, it adapts its colour to that of the surrounding medium. Since the Reformation, the Papists have been much more guarded and ambiguous than before, in their public formularies. They also vary considerably in the grossness of their practice in different countries. We shall not, perhaps, among ourselves, hear "that the picture of our Lady of such a place has "opened or shut its eyes, or changed colour, or "perspired;" yet these abominations still exist in Italy and the Spanish Peninsula, and are encouraged by the Priesthood; nay, even in our own days such things have been encouraged by the whole Roman Catholic Prelates of our sister island. But in this country, the Romish advocates, and especially such among them as are of the order of the Jesuits, will at all times be prepared with *mitigated views* of their doctrines and practices, in order to make them palatable to Protestants. We do not say that all such statements are to be rejected as designedly false; but we do aver, that they are not to be received with implicit confidence. Let a Romish Priest warn his flock of the sin and danger of the idolatry of Loretto, or let him admit among his people the free use of the Scriptures

without note or comment, and we shall then with gladness hold out to him the right hand of fellowship.

But no affirmations on the part of Papists, "that the system is imaginary," can weigh with the Protestant who sees its real existence inscribed on the public and authorised formularies of the Romish Church, and who takes "heed unto that sure word of prophecy as unto a light that shineth in a dark place,"* wherein the continued existence of the Antichristian system till it is destroyed by the brightness of our Saviour's second appearance is expressly predicted.

I deem it necessary, before closing this Preface, to remark that I do not profess in this volume to exhibit a complete portrait of Popery. Accordingly, it will be found that I have said nothing about transubstantiation and the idolatry of the mass. It seems to me, that to touch on these subjects without a full discussion of them, would be injudicious; and to have completely investigated them would have increased the work to a greater size than might be conducive to its general usefulness. I have, therefore, merely endeavoured to seize and delineate such of the more prominent features of the system as seemed to be necessary to justify the contents of my title-page.

* 2 Pet. i. 19.

It remains for me to say, that as I have largely borrowed from the works of former commentators, I make this general acknowledgment, to preclude the necessity of a formal reference to their pages, in every place where I have used their arguments or illustrations.

ERRATA.

- Page 10, line 17, for exclusive, read exclusively.
 — 52, — 3, for visit, read viz.
 — 61, — 15, for Catechisms, read Catechism.
 — 71, — 6 & 7, for Ritule, read Rituale.
 — 104, — 3, Note, before Carolingians, insert the.
 — ibid. — 6, ibide. erase of.
 — 121, — 7, for London, read Lunden.
 — 122, — 1, Note, before Tome, insert Condillac;
 — — — — — and erase Condillac at the end of the Note.
 — 162, — 15, Note, for conferred, read confined.

THE
APOSTASY
OF
THE CHURCH OF ROME,
&c.

CHAPTER I.

INTRODUCTORY OBSERVATIONS—GENERAL STATEMENT OF
THE SUBJECT.

DURING the abode of our Lord and Saviour Jesus Christ upon earth, he solemnly warned his disciples that after his departure from the world, many false prophets would arise in his Church, who should deceive many.—In this prediction, it is probable that he alluded not only to individual impostors and false teachers, but also to those schemes of false religion which should be propagated by wicked men pretending to be his

A

ministers. It certainly, therefore, is an inquiry of vital importance, whether there be reason to believe that any of those systems which are extensively prevalent among the nations professing to hold the faith of Christ, are chargeable with the guilt of having corrupted the pure fountain of Divine truth, which first emanated from the Saviour and his inspired apostles, by mingling with it false doctrines and human commandments, unprofitable and dangerous to the souls of men.

But if this inquiry be important to Christians in general, it is more peculiarly so to those who profess the Protestant dogmas. For it is well known that the separation of all the Protestant churches from the communion of Rome was founded upon a direct charge of apostasy preferred against that church. If that charge be not substantiated, it is impossible to justify the Reformers; they become chargeable with the guilt either of schism or of heresy; and it seems as a necessary consequence to follow, that it is the duty of Protestant churches to make their peace with Rome, by again bowing their necks to her authority.

It may be accounted a mark of a liberal and enlarged mind in the present day, to soften down the points of difference between the Romish and the Reformed creeds; but if the Scriptures denounce either of these systems as an apostasy from the faith once delivered to the saints, such spurious liberality cannot be well-pleasing in the eyes of Him, who has solemnly testified his displeasure against those who call evil good, and good evil.

It is evident, from various other parts of the New Testament, that the general warnings given by our Lord himself as already mentioned, were not thought sufficient for the guidance of his Church in future ages. A more particular prediction of a great Apostasy in the Church was therefore left on record by the apostle of the Gentiles in two different passages of his epistles; and a detailed prophecy of the same event was afterwards delivered to the apostle John in the book of Revelation.

It is my design in these pages to limit myself chiefly to the consideration of the prophecy contained in St. Paul's second Epistle to the Thessalonians which describes the apostasy in such

language as to render it a matter of little difficulty to trace its accomplishment in the history of the professing Church of Christ.—The words of the prophecy are as follow:—

“ Now we beseech you, brethren, concerning
 “ the coming of our Lord Jesus Christ, and our
 “ gathering together unto him; that ye be not
 “ soon shaken in mind, or be troubled neither by
 “ spirit nor by word, nor by letter as from us, as
 “ that the day of Christ is at hand.—Let no man
 “ deceive you by any means for (that day shall
 “ not come) except there come a falling away
 “ first; and that man of sin be revealed, the son
 “ of perdition, who opposeth and exalteth him-
 “ self above all that is called God, or that is wor-
 “ shipped; so that he as God sitteth in the
 “ temple of God, showing himself that he is God.
 “ —Remember ye not that when I was yet with
 “ you I told you these things? And now ye know
 “ what withholdeth that he might be revealed in
 “ his time. For the mystery of iniquity doth al-
 “ ready work: only he who now letteth will let,
 “ until he be taken out of the way. And then
 “ shall that Wicked be revealed whom the Lord
 “ shall consume with the spirit of his mouth, and
 “ shall destroy with the brightness of his coming:

“ (even him) whose coming is after the working
 “ of Satan, with all power, and signs, and lying
 “ wonders. And with all deceivableness of un-
 “ righteousness in them that perish; because they
 “ received not the love of the truth that they
 “ might be saved. And for this cause God shall
 “ send them strong delusion that they might be-
 “ lieve a lie: That they all might be damned
 “ which believed not the truth, but had pleasure
 “ in unrighteousness.”—*

It appears from this passage of Scripture, that
 an erroneous notion had gone forth among the
 Thessalonian Christians that the day of the Lord
 was very near at hand. This opinion seems to
 have been founded upon a misconception of the
 meaning of certain expressions in the first epistle
 of St. Paul to the same Church. To correct the
 mistake, the apostle here assures the Thessaloni-
 ans that the day of Judgment should be preceded
 by a falling away or apostasy in the Church when
 that Man of Sin should be revealed, whose char-
 acter, and conduct, and end, he describes in the
 context. In considering the whole passage, there
 are two things which obviously present themselves

* 2 Thes. ii. 1—12.

to our view as distinct objects of inquiry. The first is,—What is included in the term apostasy? and, are there any marks of such an apostasy in the Christian Church? and secondly,—What power was intended by the Man of Sin and Son of Perdition?

I shall endeavour, in the following pages, to prosecute these different objects of research with as much succinctness as possible; and in concluding, I shall briefly review certain other passages of the prophetical writings relating to the same subject, whereby new light will be reflected upon the prophecy of St. Paul.

CHAPTER II.

THE TERM APOSTASY ASCERTAINED TO BE SYNONIMOUS WITH IDOLATRY—TWO PROPOSITIONS LAID DOWN CHARGING THE GUILT OF IDOLATRY ON THE CHURCH OF ROME; FIRST, IN THE WORSHIP OF SAINTS; AND SECONDLY, OF IMAGES—THE WORSHIP OF SAINTS BY THE CHURCH OF ROME PROVED TO BE IDOLATRY—THE ARGUMENTS OF THE REV. P. GARDOLPHY IN DEFENCE OF SAINT-WORSHIP CONSIDERED AND ANSWERED.

THE first clause of the Prophecy which is the subject of our investigation, declares, that “that day shall not come, that is, the day of the second advent of Christ to judge the world, “except “there come *a falling away* first.” The word so translated is *αποστασία* from which is derived our English noun “apostasy,” signifying a defection from true religion.—Now it is easy to prove that in the Scriptures, apostasy is used synonymously with the sin of idolatry; so that when the children of Israel were guilty of that sin, we find that they are charged with apostasy against the Lord.

Thus when the tribes of Reuben and Gad, and the half tribe of Manasseh, built an altar by the

river Jordan as recorded in the book of Joshua, the rest of the children of Israel conceiving that the altar was for idolatrous purposes, charged the tribes who had erected it with an intention to rebel or *apostatize* against the Lord their God;* and the tribes of Reuben, &c. in vindicating themselves from the charge, use the following words. *The Lord God of gods, He knoweth, and Israel he shall know, if it be IN REBELLION, or (according to the Seventy) αποστασια, APOSTASY, that we have built us an altar to turn us from following the Lord.*

In 2 Chron. xxviii. 22, the idolatry of Ahaz is described as rebellion or apostasy.—“And in the time of his distress, did he trespass or apostatize yet more against the Lord, και προσβλησας του αποστησαι” απο κυριου.”—In Nehem. ix. 26. and Dan. ix. 9, the sin of Israel is confessed, as being rebellion or apostasy against the Lord.—Now we know that idolatry was their great national sin, and it therefore follows that their apostasy consisted in idolatry.

* Joshua xxii. 18. See the version of the seventy, who render the Hebrew *והיה אתם חמורו ואם ואם ואם*, and it shall be *if ye apostatize*.

Having thus endeavoured to shew that apostasy, is the term used in the Old Testament to signify idolatry, the conclusion to which we are naturally led by this circumstance, is that the apostasy in the Christian Church predicted in the Epistle to the Thessalonians, was to consist in the sin of idolatry.

Idolatry is either a transgression of the first commandment of the decalogue, by the worship of the creature; or it is the breach of the second commandment by the worship of images.—Now there is a passage in the New Testament, which seems to determine the precise sense, in which the apostles of our Lord received and understood the first commandment. “*For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by him.*”* In St. Paul’s first epistle to Timothy, it is likewise said, “*For there is one God, and one mediator between God and man, the man Christ Jesus.*”†

* 1 Cor. viii. 5, 6.

† 1 Tim. ii. 5.

The meaning of these passages is evidently this ; that though other men worship a plurality of gods, and a multitude of lords ; yet we Christians acknowledge but one supreme God, to whom all our worship and services are directed, and one Lord Jesus Christ, who is the only mediator between God and man.—There is an allusion, as Mede remarks, in the text first quoted to the heathen mythology, which acknowledged a plurality of sovereign gods, (*Dii Cœlestes*,) and also a multitude of subordinate deities called *Dæmons*, who were conceived to be mediators between the gods and men.—Now as Christians acknowledge but one God, so according to St. Paul, they receive but one Lord ; the sole mediator between God and man ; and to this God, and this Lord, solely and exclusive, all religious worship and adoration were to be paid : nor is there the least hint of any subordinate mediators. This which is the plain meaning of these passages, is further confirmed by our Lord's answer to Satan in the wilderness. “ *Thou shalt worship the Lord thy God, and Him only shalt thou serve,*”* which word “*only*” absolutely excludes all creature worship.

* Matt. iv. 10.

It may further be proper to remark, that it is not necessary in order to constitute the sin of idolatry, that the object of unlawful worship be believed to be God, or that the only true God be absolutely and entirely rejected. It is enough that any portion of the honour and adoration which are due to God only, be transferred to the creature. This may be illustrated, by what St. Paul says with respect to covetousness, upon which he charges the sin of idolatry.—“*No covetous man which is an idolater, hath any inheritance in the kingdom of Christ, and of God.*”* “*Mortify therefore your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*”† Now St. Paul does not certainly in these passages, intend to say that the covetous person actually conceives his riches to be God: nor does he charge him with falling down to worship his gold, but he means to show that the inordinate love of riches is idolatry, because it is giving to the creature that love and esteem, and honour, which are due to God alone.

Having made these preliminary remarks, to show what we are to understand by apostasy, or

* Ephes. v. 5.

† Colos. iii. 5.

idolatry, I now proceed to lay down the following propositions,

FIRST. Comparing the language of the first commandment of the decalogue, with the two passages already quoted, from St. Paul's first epistle to the Corinthians, and to Timothy, we conclude that no kind or degree, of religious or spiritual worship can be given to any mere creature, without incurring the guilt of idolatry, and therefore that the worship paid to the Virgin Mary and the Saints, by the Romish Church is idolatry,

SECOND. The honour and worship, which the Papists give to the images of Christ, and the saints, are contrary to the second commandment, and therefore are direct and gross idolatry.

I shall endeavour to make good these conclusions against the Church of Rome, by an examination of certain parts of her authorized formularies of devotion and catechisms; and I shall consider and answer some of the arguments by which modern Papists endeavour to justify the practice of their Church.

In the Romish Liturgy or Book of Common Prayer, edited by the Rev. Peter Gandolphy, and printed in London in the year 1812, there is a Litany in honour of the Virgin Mary, which is commonly called the Litany of Loretto, from which I extract the following passages.*

“ We fly to thy patronage, O holy Mother of
“ God; despise not our petitions in our necessi-
“ ties, but deliver us from all danger, O ever
“ glorious and blessed Virgin.”†

We assert that the above prayer is idolatry of the highest kind. It is an address to a creature in terms suited only to the eternal majesty of God.—The first clause, *We fly to thy patronage*, is an

* The Liturgy here quoted is entitled “ Liturgy, or a Book of Common Prayers, and Administration of the Sacraments, with other Rites and Ceremonies of the Church *for the use of all Christians* in the United Kingdom of Great Britain and Ireland.”—In this title, it is evidently implied that all Protestants who reject this Book of Prayer with abhorrence as idolatrous, are *not Christians*.—And yet there are persons with such facts before their eyes, who imagine that the Popery of the present day is essentially improved!

† Liturgy, p. 359,

evident imitation of the expression of David in Psalm cxliii. 9. *I flee unto thee to hide me.*—The appellation, *O holy Mother of God*, contains an ascription of holiness to a creature, not in the qualified and subordinate sense in which it is given in the Scriptures, to pardoned and sanctified sinners, but in the manner of worship and adoration, in which way it belongs to God alone. I here enter not into the discussion of the term Mother of God, for however improper and even blasphemous we conceive it to be, the consideration of it is not necessary to the illustration of the subject before us. The second clause, *Despise not our petitions in our necessities*, is taken from the language in which David expresses his faith in the tender mercies of the Lord, Psalm cii. 17. *He will regard the prayer of the destitute, and not despise their prayer.* The third clause, *Deliver us from all danger*, seems copied from that in the Lord's prayer, "*deliver us from evil.*"

The rest of this Litany, with the exception of a few petitions addressed to God, and our Lord, is as follows. The texts of Scripture which are placed opposite to the various expressions of praise, are copied from the Roman Prayer Book, and seem to be intended as authorities for the language used.

Holy Mary, - - - -	Luke i. 28.
Holy Mother of God, -	Luke i. 32.
Holy Virgin of Virgins, -	Luke i. 27.
Mother of Christ, - - -	Luke ii. 11.
Mother of divine grace, -	John i. 11.
Mother most pure, - -	Isaiah vii. 14.
Mother most chaste, - -	Luke i. 34.
Mother undefiled, - - -	Luke i. 35.
Mother untouched, - -	Luke i. 38.
Mother most amiable, - -	Luke i. 48.
Mother most admirable, -	Luke ii. 51.
Mother of our Creator, -	John i. 14.
Mother of our Redeemer,	Luke ii. 30.
Virgin most prudent.	
Virgin most renowned.	
Virgin most powerful.	
Virgin most merciful.	
Virgin most faithful.	
Mirror of justice, - - -	Cant. iv. 7.
Seat of Wisdom, - - -	Prov. ix. 1.
Cause of our Joy, - - -	Luke ii. 10.
Spiritual Vessel, - - -	Acts ix. 15.
Vessel of honour, - - -	Rom. ix. 21.
Vessel of singular devotion,	2 Tim. ii. 21.
Mystical Rose, - - - -	Eccl. xxiv. 18.
Tower of David, - - -	Cant. iv. 4.
Tower of Ivory, - - -	Cant. vii. 4.
House of Gold. - - - -	1 Kings vi. 21.
Ark of the Covenant, - -	Joshua iii. 3.
Gate of heaven, - - -	Psalm lxxviii. 23.
Morning Star, - - - -	Eccl. i. 6.

Health of the weak, - -	Gen. iii. 15.	} PRAY FOR US.
Refuge of sinners, - - -	John ii. 3.	
Comforter of the afflicted,	Luke i. 41.	
Help of Christians, - -	John ii. 4.	
Queen of Angels, - - -	Psalm xlv. 11.*	
Queen of Patriarchs, - -	Cant. vi. 8.	
Queen of Prophets,	-	
Queen of Apostles.	-	
Queen of Martyrs.	-	
Queen of Confessors.	- -	
Queen of Virgins.	-	
Queen of all Saints.	-	

“ We fly to thy patronage, O holy Mother of
 “ God, despise not our petitions in our necessities,
 “ but deliver us from all dangers, O ever blessed
 “ and glorious Virgin.

“ Pray for us, O holy Mother of God, That
 “ we may be made worthy of the promises of
 “ Christ.”—

After what has already been offered on the first
 petition of the Litany, it seems unnecessary to
 enter into any argument to prove that the remain-

* Perhaps Psalm xlv. 9. is intended.

ing part of his service is gross idolatry, an open and daring violation of the first commandment, "Thou shalt have no other gods before me," as explained by St. Paul in the passages already quoted. Indeed many of the expressions used with respect to the Virgin belong to God himself, or to Christ, as for instance, "Ark of the Covenant," which is believed by the soundest Divines to have been a type of Christ, as seems evident from Rom. iii. 25, where our Lord is called a *propitiatory*, in allusion to the mercy-seat, or propitiatory, the golden cover of the ark. The appellation, "Gate of Heaven," can only belong to Him who emphatically declared himself to be "*the Door*."* The title of "Morning Star" is also assumed by our Lord.†—That of "Refuge of sinners" can belong to none but God, who is so frequently in Scripture called a Refuge.‡

But it is not only the terms which are applied to the Virgin that merit our reprobation. The gross and presumptuous perversion of the sacred Scriptures in the texts which are cited as authorities for the language of the Litany, is deserving of the deepest attention. Let it be remembered,

* John x. 7. † Rev. xxii. 16. ‡ Psal. xlii. 1. lix. 16, &c.

that the Church which thus applies to the Virgin, ascriptions of worship and praise, which are due only to the supreme majesty of God and of Christ, pretends also to be the infallible interpreter of Scripture, and the sole judge of its meaning, and yet she produces Joshua iii. 3. "When ye
 " see the Ark of the Covenant of the Lord your
 " God, and the priests the Levites bearing it,
 " then ye shall remove from your place and go
 " after it," in order to justify the giving to the Virgin, the appellation of Ark of the Covenant. Surely this is wresting the Scriptures in a manner which were altogether incredible, if we did not witness the fact; for it may be asked, what possible connexion has the passage now quoted with the Virgin Mary!—If he is pronounced cursed "who removeth his neighbour's land-mark,"* how dreadful must be the guilt of that Church which thus perverts the Scriptures for the purpose of supporting or justifying the Idolatrous worship of the creature, and renders of none effect the commandments of God by her vain traditions!

I shall quote from the same Romish Prayer book
 "a thanksgiving, in honour of the Patron Saint
 "of the place where we dwell."

* Deut. xxviii. 17.

“ O Lord, who by an effect of thy singular
 “ bounty towards the inhabitants of this place,
 “ has given us St. N. as a special patron, vouchsafe
 “ to accept the most humble thanks we can offer to
 “ thee for so great an act of thy tender charity; and
 “ in consideration of that favour which he enjoys
 “ with thee, and his earnest intercessions for us,
 “ preserve us from all misfortunes and accidents,
 “ and especially from all sin. Grant that peace and
 “ charity may reign among those who may inhabit
 “ this place, and that faith and piety may daily
 “ increase among them. And thou, great Saint,
 “ vouchsafe to make us every day experience the
 “ powerful effects of thy protection, and after
 “ procuring for us from our Lord, the grace of
 “ leading a truly christian life, obtain for us the
 “ special grace of dying a holy death through the
 “ infinite merits of Jesus Christ. Amen.”

This prayer is also an act of direct idolatry—it
 is giving that honour unto a creature which is due
 to God only, and which the passages of Scripture
 already cited absolutely forbid being given to any
 but God and Christ.

There is, in the Prayer Book, a similar thanks-
 giving in honour of our Guardian Angel, which I
 think it unnecessary to insert.

I must here remark, that however grossly idolatrous the Litany of Loretto is, as exhibited in the Prayer Book edited by Mr. Gandolphy, there is reason to suspect that he has suppressed some of the ascriptions of praise given to the Virgin; for we are told by Dr. Middleton, in the Preface to his letter from Rome, that incense is actually burnt to her, under the title of *Regina Cælorum*, Queen of Heaven.*—It must be acknowledged, that Mr. Gandolphy has given other titles equally offensive and blasphemous; yet as the title of “Queen of Heaven” would have established the virtual identity of the Romish idolatry with that of the Jews, he may have thought it more prudent not to expose it to the light in a Protestant country.

It would appear indeed, that the editor of the Prayer Book has in other respects also given a very guarded and partial statement of the nature of saint-worship, as practised by the Romish Church.

* When Jeremiah rebukes the people of Judah for burning incense to the Queen of Heaven, one can hardly help imagining that he is prophetically pointing out the worship now paid to the Virgin, to whom they actually burn incense at this day under that very title. *Middleton's Letter from Rome, Preface*, p. 31.

In order to prove what is here advanced, I select some addresses to saints from those quoted by Dr. H. More, who states them to be among the prayers publicly read or sung in the churches. The first is a prayer to St. Francis.

“Sancte Francisce properè veni; Pater accelera
 “ad populum qui premitur et teritur sub onere,
 “palea, luto, latere et sepultos Egyptio sub sabulo
 “nos libera, carnis extincto vitio.”

“O holy Francis come quickly, hasten Father
 “to the people which are pressed and bruised
 “under a burden, with refuse, mud, and rubbish.
 “Deliver us, who are buried under Egyptian
 “sand, having quenched the corruption of our
 “flesh.”

This, as Dr. More well observes, “is plainly
 “a prayer to this saint, that he would deliver us
 “from the bondage and drudgery of sin, which
 “is only in the power of our great Saviour and
 “Redeemer Christ for to do.”

I insert in the next place a prayer to a female saint, St. Catherine.

Ave Virgo Dei digna
 Christo prece me consigna,
 Audi preces præsta Votum,
 Cor in bono fac immotum,
 Confer mihi cor contritum,
 Rege visum et auditum,
 Rege Gustum et Olfactum,
 Virgo sancta rege Tactum,
 Ut in cunctis te regente,
 Vivam Deo pura mente,
 Christum pro me interpella,
 Salva mortis de procella
 Superare me fac Mundum,
 Ne demergar in profundum,
 Ne me sinas naufragari,
 Per peccata in hoc Mari
 Visita tu me infirmum,
 Et in bonis fac me firmum
 Agonista Dei fortis,
 Præsto sis in hora mortis,
 Decumbentem fove leva,
 Et de morte solve sæva,
 Ut resurgam novus homo,
 Civis in cœlesti domo.

“ Hail Virgin worthy of God—seal me in
 Christ by thy prayer. Hear my prayers, perform
 my desire, make my heart immovable in that
 which is good. Bestow on me a contrite heart.

Rule thou my sight and hearing—Rule my taste and smelling.—Holy Virgin rule my touch—that, thou directing me in all things, I may live unto God with a pure mind. Entreat Christ for me—Save me from the troubles of death—Make me to overcome the world, lest I should be overwhelmed in the deep. Suffer me not to be shipwrecked by sin in this sea. Visit thou me who am weak, and strengthen me in all good things. O strong champion of God, stand by me at the hour of death. Cherish and lift me up when laid down (in sickness). Release me from cruel death, that I may rise again a new man, a citizen in the celestial habitation.”

In the Rosary of the Virgin Mary, she is addressed thus:

Reparatrix et Salvatrix desperantis animæ,
 Irroratrix et largitrix spiritualis gratiæ,
 Quod requiro quod suspiro mea sana vulnera,
 Et da menti te poscenti Gratiarum munera,
 Ut sim castus et modestus dulcis fortis sobrius,
 Pius rectus circumspectus simultatis nescius,
 Eruditus et munitus Divinis eloquiis,
 Constans gravis et suavis benignus amabilis,
 Corde prudens ore studens veritatem dicere,
 Malum nolens Deum volens pio semper opere.

“ O Lady, the Repairer and Saviour of the despairing soul, who sprinklest and bestowest spiritual grace; what I ask, what I desire fervently is, heal thou my wounds. And give to the soul that asketh thee, gifts of grace. That I may be chaste, and modest, mild, strong, temperate, pious, upright, circumspect, ignorant of dissimulation, learned, and armed with Divine eloquence, constant, grave and courteous, kind, amiable, prudent in heart, studying to speak truth with my mouth, hating evil, loving God always with good works.”

In the Roman Missal, is the following Prayer ;
 “ Deus qui gloriosam matrem tuam Mariam nominari voluisti: concede quæsumus; ut qui
 “ Dulce Mariæ, Nomen, implorant perpetuum
 “ sentiant tuæ benedictionis effectum qui vivis et
 “ regnas, &c.

“ O God, who wast willing that thy glorious
 “ Mother should be named Mary, grant, we beseech thee, that they who implore the Sweet
 “ Name of Mary may feel the perpetual effect, of
 “ thy blessing, who livest and reignest,” &c.

In what is called the Mary Psalter, the forms of invocation to the Virgin are even, if possible, more blasphemous than what is given above. The language, for instance, of the 31st Psalm is thus applied to her:—"In thee, O Lady, have I hoped, let me never be confounded. Receive me into thy favour—incline to me thine ear," &c. and ver. 5. "Into thy hand, O Lady, I commit my spirit."

The Papists of this Protestant country, and of the present day, may perhaps disown such things as the above, and feel ashamed of them. We are sincerely glad if it be so. But still they cannot deny that this shocking and gross idolatry has been sanctioned by their church, and that it is still practised in Italy, Spain, and other countries; and while thousands and ten thousands have been put to death by her authority, for what she terms the crime of heresy, we ask whether one individual has ever been condemned or censured for the idolatrous worship of St. Francis or St. Catherine, or the Virgin?—If the advocates of Rome cannot show that the authority of their church has ever been exerted in suppressing such abominations, then she is chargeable with all the guilt of idolatry in this most aggravated form, and in this church

which pretends to infallibility, has been fulfilled St. Paul's prophecy of the apostasy, which was to precede the second coming of Christ.

I shall now examine some of the arguments, by which Papists of the present day attempt to justify the worship of the saints; and shall first consider a note on this subject, in the Rev. Mr. Gandolph's edition of the Prayer book.*

The introductory sentence of the note in question, is marked by a great want of ingenuousness and candour.—“Some persons” says the Editor of the Prayer book, “object to the manner in which we solicit the prayers of the saints, disbelieving that they either do or can hear our petitions.” It is obvious that this mode of expression, is calculated to conceal from the members of the Romish Church, the real nature of the objections alluded to.—We object not to the manner in which the Romish Church solicits the prayers of dead saints, but to the thing itself. We allege that the Romish prayers to the dead, are a direct violation of the law of God, and that they are idolatry.—The argument as to the inability

* See Prayer Book, p. 27.

ty of the saints, to hear the petitions addressed to them, is used merely to shew the absurdity of the practice. The reason of its unlawfulness we deduce from a higher source even the eternal law of God.—Was Mr. Gandolphy afraid to inform his flock, of the real nature of our objections to this unscriptural practice?—Did he think that the word *idolatry* might alarm the members of his Church, and lead them to search the Scriptures for themselves?

In his next sentence, Mr. Gandolphy very candidly admits, that “the saints are not more likely “to hear us with corporal ears, than to see us “with corporal eyes; but to us (says he) it is in- “different, *how* they communicate with us while “faith teaches that they *do*.” I observe in answer to this, that there are two kinds of faith:—first, that which is founded on the testimony of God in the Scriptures.—This is true faith which justifieth the sinner.* But we also read in the Old Testament of some who were made to trust in a lie,† and in the New Testament, of those who “received not the love of the truth, that they “might be saved. And for this cause God shall

* Rom. iii. 23.

† Jer. xxix. 31.

“send them strong delusion, that they should believe a lie.”* Unless then Mr. Gandolphy can justify his faith by the authority of Scripture, he has not advanced one step towards the vindication of the practice of his Church.—He may be believing a lie instead of the truth of God.

Mr. Gandolphy's reason for his faith is thus expressed.—“I believe the communion of Saints.”—But the communion of the saints, exists also among all saints who are alive in the body, and yet it does not enable them to communicate with each other orally, when separated and at a distance.—Now if the communion of saints, does not enable Mr. Gandolphy to hear the conversations which pass between the Pope and his Cardinals in the Vatican, and *vice versa*, neither is there reason to suppose that it enables the Virgin Mary to hear the prayers of her worshippers upon earth.

Mr. Gandolphy continues, “No wise particular as to the mode, our object in supplicating the prayers of the saints is, that they may pray for us, while we use that address which is most common and familiar to ourselves. And to

* 2 Thess. ii. 10, 11.

“ shew how early invocation was practised, a very
 “ ancient Litany may be quoted from the Greek
 “ Ritual, where we read, ‘ Blessed Mother of
 ‘ God, open to us who trust in thee, the gates of
 ‘ mercy, lest we stray, and by thee may we be
 ‘ delivered from all danger; for thou art the sal-
 ‘ vation of the human race.’—‘ Most holy Lady,
 ‘ honoured and blessed, devoutly pray for us,
 ‘ and have mercy upon us,’ &c.

“ Which expressions (says Mr. Gandolphy) are
 “ only to solicit the compassion of the highly
 “ favoured Virgin Mother of Jesus Christ, and
 “ as they are applied metaphorically, so they must
 “ be metaphorically understood.”

It seems then that even the Editor of the Romish Prayer Book feels that if this Litany be understood literally it amounts to gross idolatry, ascribing to the Virgin the salvation of the human race, and containing direct supplications for mercy. Mr. Gandolphy would therefore apply the expressions of the Litany in a *metaphorical sense*. But it is not by such vain subterfuges that the direct violation of the commandment of the Lord against idolatry is to be vindicated. All such practices will at length draw down upon

the Churches which persevere in them, and obstinately refuse to repent, the heavy weight of the Divine displeasure. The Church of Rome ought to have taken warning from the severe judgments, which have long since overtaken the churches of the Eastern empire, lest worse things should happen to her.

The note in the Prayer Book, concludes as follows:—"In the ancient Mass of St. John Chrysostom, this response is continually sung by the Deacon—"Commémorating the most holy, immaculate, most blessed and glorious Lady, Mother of God, and ever Virgin Mary, and all the saints, we commend ourselves and one another, and our whole life, to Christ our Lord." The choir answers,"—"To thee, O Lord."

"St. Athanasius also, in his sermon on the annunciation, addresses the Virgin in this manner, 'O Mary listen to our prayers, and forget not thy people, on thee we call, remember us. O most holy Virgin. O Lady, Queen and Mother of God, intercede for us.'

"But in short, why should not Christians be permitted to do what angels and saints have

“ done in the New Testament, (Luke i. 28, 42.)
 “ or to use the style of address, which was com-
 “ mon to Daniel, David, and the other saints of
 “ the old law.” ‘ O ye angels of the Lord, bless
 ‘ the Lord, praise and exalt him above all for
 ‘ ever. Praise ye the Lord from the heavens,
 ‘ praise ye him in the high places, praise ye him
 ‘ all his angels, praise ye him all his hosts.’
 Dan. iii. 58.* Psalm cxlviii. 1, 2.

However unscriptural some of the expressions are in the Mass attributed to St. Chrysostom, and however much they savour of superstition, yet as there is no direct address to the Virgin in the passage quoted, I shall offer no observations upon it. But the address of Athanasius to the Virgin is no less objectionable than that of the Greek Litany. It is directly and grossly idolatrous, giving unto her that worship and glory which belong to God only.

* In our Bibles, there is no such text as Dan. iii. 58. but in the Septuagint and Vulgate, the song of the three children is inserted in the text. By Protestants it is considered as Apocryphal.—This is added only by way of explanation to the Protestant reader, for the text, even if genuine, can give no support to the argument of the Papist.

It will be seen from the concluding paragraph of Mr. Gandolphy's note in the Prayer book, that he attempts to justify the idolatry of the Romish Church, by a reference to the salutation of the angel Gabriel to the Virgin Mary in Luke i. 28. I therefore shall strictly analyze the language of this salutation by comparing it with other passages of Scripture, containing similar forms of expression.—I remark, however, in the first place, that if the reference of Mr. Gandolphy to the salutation of Gabriel have any weight or meaning, as an argument in support of the practice which it is intended to justify, it must be founded on the supposition that the angel actually worshipped Mary, and that the language of his address to her implies inferiority upon his part, for if it involves no such thing, then Mr. Gandolphy is in error, when he maintains that they who pray to the Virgin for mercy, and put their trust in her, do what Gabriel did in this salutation; and in that case it follows, that the example of the angel is good for nothing, as to the purpose for which he quotes it.

The first word of the salutation is *χαῖρε*, "hail." Now this word is used by our Lord himself to his

disciples, after his resurrection,* with the difference only of its being in the plural number. It cannot therefore be pretended that the use of this word by the angel Gabriel, implies worship given by him to the Virgin, else the monstrous consequence would follow, that our Saviour intended to worship his own disciples in using the same word.—From the use of the word by our Lord in greeting his disciples, it is further manifest, that it was employed as a term of salutation, even by a superior to his inferiors.

The second word in the address of Gabriel is *κεχαριτωμένη*, “highly favoured,” which is the participle passive of the same verb as is used in Ephes. i. 7. “wherein he hath *made us accepted in the beloved.*”—This word merely implies, therefore, that Mary was highly favoured of the Lord, but it is impossible to conclude from it any thing in support of the Romish practice of worshipping her; nor does the use of it by the angel imply worship upon his part. In reality, the appellation given to Daniel in Chap. x. 11. 19. “O man, *“greatly beloved,”* or, “man of desire,” *ανηρ επιθυμιων,*”† seems to be quite as strong as that here bestowed on the Virgin.

Matth. xxviii. 9. † See the version of the Seventy.

The next words of the angel's salutation are, "the Lord is with thee," which are the same as the angel used to Gideon* on appearing to him; from these words therefore, nothing can be deduced in favour of the notion that the angel Gabriel intended to worship the Virgin—and, as I have said above, if he did not mean this, his example cannot sanction her worship by the Romish Church.

The last expression in Gabriel's salutation, is, "blessed art thou among women," *εὐλογημένη συ ἐν γυναιξίν*—In these words also, there is nothing which can support the argument of the Papists—The same forms of expression is used in Judges, v. 24. with respect to Jael who killed Sisera, only that the verb is in the future tense. "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent," or, "blessed *may* Jael the wife of Heber be," according to the Seventy who have the verb in the optative mood.—The same form of expression as Gabriel employs, is also to be met with in the benediction pronounced by Melchise-

* Judges vi. 12. See the Seventy *κυριος μετὰ σου*. The same words are used by St. Luke.

dek upon Abraham—"Blessed be Abram of the
 "most high God *," *εὐλογημένος Ἀβραμ τῷ Θεῷ τῷ ὑψίστῳ*.
 With regard to this circumstance, visit Melchisedek's blessing Abraham; St. Paul says in the Epistle to the Hebrews, that, "the less is blessed
 "of the better,"† *i. e.* this act of Melchisedek implied superiority on his part over Abraham.—
 There is not then the shadow of a reason for maintaining that, this part of the salutation of Gabriel to the Virgin Mary, contains any acknowledgment of her being superior in dignity to the angel, and entitled to worship from him.

I have thus examined the whole language of the angel Gabriel's salutation, and have proved that no part of it supports the Romish practice of addressing prayers and supplications to the Virgin Mary.—The first expression of it I have shown to have been used by our Lord to his disciples, the second to have been applied by St. Paul in his Epistle to the Ephesians, to Christians in general, the third has been proved to be the same as was used by the angel to Gideon, and the fourth and last was applied in the song of Deborah to Jael the wife of Heber the Kenite. We conclude

* Gen. xiv. 19.

† Heb. vii. 7.

therefore, that none of these forms of expression denote any kind of worship to the person addressed, or even that degree of reverence which implies an acknowledgment of inferiority in the person who uses them.

The next passage of Scripture quoted by Mr. Gandolphy to justify the idolatry of the Romish Church, is Luke, i. 42.—It is not necessary for me to enter minutely into the consideration of this text, as my remarks upon the former one may be applied to it.—The language of Elizabeth certainly is expressive of high respect for the Virgin Mother of Christ, and this respect has never been denied to the blessed Virgin by any Christians. But there is a wide difference between respect and worship. The one justly belongs to all true saints, and especially to these who are eminently distinguished by their piety: the other appertains to God only. “Thou shalt worship the Lord thy God, and him only shalt thou serve.”—The memories of Moses and Aaron were not less revered by the Old Testament saints, than that of Mary is by Christians, yet Mr. Gandolphy will search in vain for any traces of a Jewish Litany, in honour of Moses or of Jewish prayers addressed to him.—The pious Jews would have abhorred

the very thought of such things, and would have died rather than practise them, in like manner as thousands and ten thousands of Christians have perished in the fires of persecution kindled by the Romish Church.

Mr. Gandolphy lastly quotes the examples of Daniel and David in support of the Romish practice of praying to the saints, he infers that because these holy men called upon all the angels and hosts of the Lord to praise and exalt him, therefore the Papists are justified in addressing prayers and supplications to angels and dead saints. Now in the Psalm quoted by Mr. Gandolphy on this occasion, David not only calls on the angels and hosts of the Lord to praise him, but likewise on the whole of the material creation. "Praise ye him, all his angels: praise ye him all his hosts. Praise him ye sun and moon: praise him all ye stars of light."—Again, "Praise the Lord from the earth ye dragons, and all deeps. Fire and hail, snow and vapours, stormy wind fulfilling his word. Mountains and hills, fruitful trees, and all cedars. Beasts, and all cattle, creeping things, and flying fowl,"* &c.—It is, there

* Psa. cxlviii. 2—10.

fore, manifest that if David's calling on the angels to praise the Lord can warrant the Romish practice of addressing prayers and supplications to angels and dead saints, it must by parity of reason justify the heathenish practice of worshipping the sun, moon, and stars, and even serpents and four-footed beasts, for David calls upon them in like manner as the angels to praise the Lord.

Having thus endeavoured to answer what Mr. Gandolphy has said in vindication of the worship of saints, I shall in my next chapter consider the arguments which are advanced on the same subject by another advocate of the Romish Church.

CHAPTER III.

THE ARGUMENTS OF THE REV. MR. CALDERBANK, IN DEFENCE OF SAINT WORSHIP, CONSIDERED AND ANSWERED.

ANOTHER Roman Catholic Priest, the Rev. Mr. Calderbank, in a pamphlet published about four years ago, in defence of the Romish Church,* enters at considerable length into the argument respecting the lawfulness of saint worship; and I now proceed to examine, with as much brevity as possible, what he has said on the subject.

“ Even on the supposition,” (says Mr. Calderbank,) “ that Catholics are mistaken in their
 “ ideas on the subject of the invocation of angels
 “ and of saints: even on the supposition that
 “ the honour which we pay to their memories is
 “ not *perfectly* consistent with the dependent situation in which they are placed: yet on no principle of reason, could the charge of idolatry be
 “ established on that ground against the Catholic

* Observations in a Series of Letters, in answer to certain Questions relating to various subjects of Religion, &c. by the Rev. J. Calderbank. Sold by Keating & Co. 1814.

“ Church. Were these suppositions even proved
 “ to be true, then error indeed, and error too of a
 “ most serious description, might with fairness be
 “ imputed to her doctrines:—But certainly not
 “ the crime of idolatry: unless it can also be
 “ proved that the honours in question are such
 “ as belong exclusively to God: or that they are
 “ intended to be Divine honours by the Catholic
 “ himself.”*

I answer, that the error which is supposed in this passage, if it exist at all, must be an error not of doctrine only, as is asserted, but of practice; and an error of practice is a violation of some one or other of the commandments of the Lord, for if the practice violate none of the commandments, then it is right and good, and there can be no error in it. Now here let Mr. Calderbank take his stand, and say which of the commandments is, or would be violated by an undue reverence and honour to creatures in the way of adoration or invocation—and if he feels any hesitation in answering the question, I will assist him to a passage of Scripture, which will help him to resolve it.

* Letters by the Rev. J. Calderbank. P. 122—3.

When St. John, the beloved apostle, saw in Patmos the visions relating to the prosperity of the Church in the last times, he informs us that he was about to worship the angel who showed him those glorious scenes. "And I John saw
 "these things and heard them, and when I had
 "heard and seen, I fell down to worship before
 "the feet of the angel which showed me these
 "things. Then said he unto me, see thou do it
 "not: for I am thy fellow-servant and of thy
 "brethren the prophets, and of them which keep
 "the sayings of this book: worship God."*

Surely the Catholic will not presume to accuse the apostle John of having intended to give to the angel the same degree of honour as he was accustomed to attribute to God. It is impossible to believe that so holy and exalted a character as John would have been capable of such impiety. We are, therefore, obliged to suppose that St. John was about to pay to the angel that kind of reverence and homage which it was customary among eastern nations to show to kings and great men, and which was not unlawful with respect to *them*, because it had no

* Rev. xxii. 8, 9.

relation to things spiritual, and was not of the nature of invocation. But the angel, jealous of the honour and glory of God, who permits *spiritual honour* to be given to no creature, immediately checked the apostle, saying, "See thou do it not, for I am thy fellow-servant"—"worship God." As if he had said, all homage and honour given to creatures in things spiritual, is a breach of the Divine law, which permits only the worship of God.

I shall illustrate the distinction between honour in things temporal and spiritual, by observing that it is customary for the subject to fall down on one knee, in doing homage to the king of England; and there is nothing sinful in this, because it is understood that the honour thus given, is temporal only. But were a subject to fall on his knee to the king as a part of his religious service in the house of God, it would be idolatry.—In confirmation of these remarks, it is proper to mention that the very same words are used both in the Hebrew and Greek Scriptures, to signify temporal and spiritual homage. "And Abraham stood up and *bowed himself*, Hebrew שָׁחָה Greek προσεκύνησεν, to the people of the land,"*—"And

* Gen. xxiii. 6.

“the brethren of Joseph came and bowed themselves before him,”* (the same Hebrew and Greek words as in the preceding text.) The above are examples of temporal worship, or homage. I shall now adduce one or two of spiritual adoration.—“And it came to pass, that when the servant of Abraham heard their words, he bowed himself to the earth unto the Lord.”† Heb. *ישתחו* and Greek *προσκύνησεν* as in the first example. “Thou shalt not make to thyself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them.” Heb. *לא תשתחוה להם*, Greek *οὐ προσκυνήσεις αὐταῖς*, being the same verbs as in the whole of the other texts.‡

It thus appears, that the same outward forms are employed in temporal homage, and in spiritual worship, and the same words used to denote those forms, and that the guilt or innocence of

* Gen. xlii. 6.

† Ibid. xxiv. 52.

‡ It is proper also to inform the reader, that the same word is used to signify the intended worship of the apostle John to the angel in the text before cited.

the action is to be deduced not from its external form, or the word used to describe it, but from its aspect. If such homage have respect to things temporal, as that of Abraham to the children of Heth, and that of the sons of Jacob to their brother Joseph, it is innocent. But if, on the contrary, the homage have a religious aspect, and a relation to things spiritual, as in the case of Saint John falling down before the angel, it is idolatry when directed to any creature, and is lawful to God only, as the angel said unto John, "See
 " thou do not" " worship God." We may therefore conclude, that in religious services, it is not enough that God be the *supreme object* of our invocation and our worship; He must likewise be the *sole and exclusive object*. "Thou shalt worship the Lord thy God, and *him only* shalt thou
 " serve."

I request now, that the reader will compare with the preceding reasoning, the following passage from Mr. Calderbank. "By the doctrines
 " of the Catholic church we are taught to believe
 " that the veneration and invocation of angels
 " and of saints are acts lawful and advantageous to
 " ourselves: and by the same authority we are
 " also taught to believe that in those acts there is

“ nothing which can derogate in any degree from
 “ the honour which belongs to the Sovereign Ma-
 “ jesty of God, or which can be injurious in any
 “ respect to Christ’s character of Mediator for
 “ man. The conviction which a Catholic feels,
 “ that these consequences cannot flow from the
 “ principle in question, arises from the different
 “ character of these prayers which are offered to
 “ God himself, and those which are addressed
 “ to the saints.”*

Mr. Calderbank next proceeds to inform us,
 that every child among the Catholics is taught,
 when he prays to the saints, that “ it must be
 “ with dispositions of mind, and with an expres-
 “ sion of language which are essentially different
 “ from those which he employs when the God of
 “ the Saints himself is addressed :”—and again,
 “ Frequently as we have recourse to them (the
 “ Saints) in supplication and prayer, we neither do
 “ believe, nor are we by any principle of religion
 “ taught to believe, that they possess any power
 “ to relieve us, or any power of any description
 “ whatever, which is not given them by the
 “ goodness of God, or any influence which is not
 “ founded on the infinite merits of Christ.”†

* Letters, p. 123.

† Ibid. p. 124.

Though that which I have said already, may be considered as a sufficient answer to what Mr. Calderbank here writes, yet I shall offer one or two observations more. In the Scriptures we find nothing of a subordinate worship to saints and angels. The angel in the Apocalypse, refused to receive *any degree* of adoration from the Apostle, so that it is evident, the Church of Rome commands its members to do that very thing, which St. John was cautioned not to do.—Accordingly Mr. Calderbank in the above passages, instead of producing Scriptural authority, for the worship of creatures, is forced to ground the practice on the authority of the Catholic Church. That is the very Church which is charged with idolatry, on the ground of her practising Saint-worship, rests the justification of the act upon her own authority—substituting this authority for that of the revealed will of God in his written word—and constituting herself the Judge of her own cause.

This indeed is the radical heresy of the Church of Rome, the “making of none effect, the commandment of God by her traditions,” and “teaching for doctrines the commandments of

“men.”*—The creature-worship of this idolatrous and corrupt Church, is like the strange fire offered by Nadab and Abihu the sons of Aaron; “which the Lord commanded them not,”† and the awful end of these unhappy men, who were consumed by fire from the Lord, ought to convince the members of the Romish Church, how dangerous it is, to offer to the Lord any service which He hath not required.—

What Mr. Calderbank says in the concluding part of the last quotation, that the Papists are not taught to believe the saints possess any power to relieve them, he repeats in a subsequent page. “Were we indeed to imagine, that it is in their power to grant us the object of our petitions, or that they are in possession of any influence which is independent of the power and mercy of God; then might the charge of an idolatrous worship be brought forward against us, with some reason and some fairness.”‡

Upon this passage I remark, first, that it is completely at variance, with the language of the Litanies and prayers, which have already been quot-

* Math. xv. 3, 6.

† Levit. x. 1.

‡ Letters p. 127.

ed, wherein we see petitions, such as “we fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed virgin.”—But perhaps the Papist will again have recourse to the metaphorical sense of these petitions, and thus make his escape from the charge contradiction and inconsistency.—I observe in the second place, that it is not upon what the Papists imagine, or do not imagine with respect to the power of their saints; that we ground our charge of idolatry, but upon their transgression of the spirit, and the express letter of the Scriptures, which forbid all creature-worship of every kind.

Mr. Calderbank produces two other reasons, in excuse of creature-worship. The first founded on the scriptural practice, of soliciting the prayers of our fellow Christians upon earth.—I answer that this is warranted, both by the letter of the Scripture, and by the example of the apostles, besides, it is unaccompanied by genuflexions or other attitudes of adoration. But the practice of praying to dead saints, with genuflexions and other external acts of worship is prohibited expressly by the letter of the Divine law, and no

example in its favour occurs in the history of the apostles.—On the contrary, one apostle who fell down to worship an angel was forbid to do it.—The second reason is founded on Mr. Calderbank's notion of the communion of Saints. This communion, however, is held by Protestants as strenuously as by Papists, but we can never admit that it warrants a practice which violates the divine law. This communion subsisted between the apostle John, and the angel in the Apocalypse, whom he was about to worship, for the angel says, "I am thy fellow-servant, and of thy brethren the prophets."* The conduct of the angel is therefore quite subversive of the inference which Papists draw from the communion of Saints.

Hitherto I have confined myself to the refutation of the general arguments produced by Mr. Calderbank in defence of the Idolatrous practices of his Church. I shall now consider those passages of Scripture by which he pretends to support the worship of saints and angels.

The first text quoted for this purpose is that which contains the words of Jacob in blessing the

* Rev. xxii. 9.

Sons of Joseph. “ And he blessed Joseph and
 “ said, God before whom my fathers Abraham and
 “ Isaac did walk, the God which fed me all my
 “ life, long unto this day. The angel which re-
 “ deemed me from all evil bless the lads.”* On
 this text it is said that, “ the invocation of those
 “ blessed spirits who surround the throne of God,
 “ is established very clearly on scriptural grounds.”†

When I read the above passage, I own I was struck with surprise at the gross ignorance of the Scriptures which it displays. If Mr. Calderbank, will refer to Malach. chap. iii. 1. he will see that “ the Lord who shall suddenly come to his temple, that is our Lord Jesus Christ, is there styled “ *the Angel of the Covenant.*”—The Angel who redeemed Jacob from all evil is the same Angel of the Covenant, our Lord Jesus Christ, God over all, blessed for ever. His peculiar work is to redeem from evil, and on this account, He is pointed at as the Redeemer in Jacob’s blessing.—The above is not the only place where our Lord, is called an Angel, or the Angel of the Lord, but it is enough for my purpose, and Mr. Calderbank may hence learn, the futility of

* Gen. xlviii. 15. 16.

† Letters p. 130.

his reasoning, from Gen. xlviii. 15, 16, in support of the worship of created angels.

The second passage which Mr. Calderbank brings forward, to justify the worship of Saints, is Job vi. 1. "Call now if any will answer thee, "and to which of the Saints wilt thou turn?"—From these words, it is inferred that Job bore testimony to the lawfulness of invoking dead Saints. These however, are not the words of Job, but of Eliphaz, one of the friends of Job, whose conduct the Lord himself condemned in a subsequent part of this book.*—Besides not any thing is here said of the worship of saints, nor does it appear that dead saints are intended in the passage.—If the Papists would prove from the example of Job, that the worship of Saints is lawful, they must show that he actually worshipped them.—A practice so contrary to the whole tenor of Scripture, cannot be established, by wresting one or two obscure texts, and pressing out of them such a meaning, as contradicts the plain letter and spirit of the commandments of God.

A third text of Scripture, is quoted by Mr.

* Job xlii. 7.

Calderbank to support the Romish Idolatry, it is the falling down of the twenty-four Elders, before the Lamb, in Rev. v. 8. "having every one
 "of them harps, and golden vials, *which are the*
 "*prayers of Saints.*"—Now it does not appear in this passage, that the Elders were dead saints, or that the prayers here offered were addressed to the twenty-four Elders, by the Saints upon earth.—These Elders were probably figurative, or symbolical personages, representing the whole body of the Church, or perhaps the Ministers of the Church, whose office it is to lead its devotions and present them unto Christ.—From this text, therefore, nothing whatever can be deduced, in favour of the worship of dead Saints.

The above are the only passages of the Holy Scriptures by which Mr. Calderbank has attempted to justify the practice which forms the subject of the present discussion.—His other arguments are founded either upon the authority of his own church, or upon the alleged example of the Fathers.—It cannot but be remarked, that no Scripture precept is stated to exist, directly authorising the worship of saints, and no text in favour of it is produced, either from the Gospels, the Acts, or the Epistles, nor is it alleged that any

traces of such a practice are to be discovered in the above parts of the sacred writings. Now, I would demand of the Papist how he can reconcile this silence of the writers of the New Testament with the idea that such a thing as the invocation of saints actually existed in the apostolic age?—For surely if it had existed, some traces of it must have remained in those writings which laid down the doctrines and recorded the instructions of our Lord and his apostles.

Feeling his want of scriptural support, Mr. Calderbank endeavours to prop up the idolatry of his church, by the authority of the fathers in favour of the invocation of saints. It is observable, that in this part of his argument he confounds the worship and invocation of the saints, with “acts of veneration for their memories,” by which term in P. 137, he actually designates the present practices of the Romish Church. But we will not permit the use of this misnomer. The acts of that church are acts, not of veneration for the memories of the saints, but of direct invocation and worship to the saints, in other words, acts of idolatry.

In answer to all arguments in support of such

practices drawn from the writings of the fathers, it may be stated, that the authority of the Fathers avails nothing when opposed to the spirit and letter of the sacred Scriptures. It is said by St. Paul, that if "an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed."* This passage shows how little we ought to regard the authority of men in matters of faith. It is not to be denied, that the Fathers of the fifth and sixth centuries were deeply tainted with superstition, and favoured the invocation of saints; but this is not to be wondered at, when we consider what St. Paul says in his 2d Epistle to the Thessalonians, ii. 7. "For the mystery of iniquity doth already work." If the spirit of antichrist was at work even in the days of the apostles, it is not at all a matter of surprise that idolatry which forms so principal a part of the work of antichrist should have made its appearance in the church at a very early period. But in truth, the authority of the Fathers possesses no greater weight in support of the idolatry of Papal Rome, than the example of Aaron did in favour of the sin of Israel when he at their de-

* Gal. i. 9,

sire made the golden calf.* To show that some of the Fathers of the fifth and sixth centuries favoured the practice of saint invocation is only proving in other words that the apostasy or falling away predicted by St. Paul, had begun then to take place.

Having concluded what I had to offer on the arguments of Mr. Calderbank, in defence of the worship of saints, before I close this chapter, I shall quote a passage from a Catholic writer, the learned translator of the history of the Council of Trent, by Fra Paolo Sarpi, to show that in the opinion of enlightened Catholics saint worship has in practice been carried *almost* the length of idolatry.—His words are, “The manner in which
“the church invokes the saints cannot be ac-
“counted idolatry, although the ignorant people
“has sometimes carried the abuse almost as far
“as idolatry, either in considering the saints as
“the authors of the favours which they ask, or
“in placing more confidence in their mediation,
“than even in that of Jesus Christ, or finally in
“persuading themselves, that independently of
“a good life, the merits and intercessions of

* Exod. xxxii. 7—24.

“the saints might enable them to obtain salvation.”*

Now it may be observed, that as the gospel of Jesus Christ was originally described both by its Divine Author and his apostles, as peculiarly adapted for the poor; † the system of the church of Rome which is thus easily abused by the ignorant people, and carried to the borders of idolatry, even by the confession of some of its own members; must be a spurious gospel.—Let its ministers then ponder the awful words of the apostle Paul in Galatians i. 8.

* Histoire du Concile de Trente Traduite en Francois Par P. F. Le Courayer, Tome II. P. 646, Note.

† Matt. xi. 5. 1 Cor. i. 26—28. James ii. 5.

CHAPTER IV.

THE WORSHIP OF IMAGES BY THE CHURCH OF ROME,
PROVED TO BE IDOLATRY.

THE second position which I laid down respecting the idolatry of the Church of Rome, and which I am now called upon to illustrate by a reference to her authorised formularies and Catechisms is as follows: "*The honour and worship which the Papists pay to the images of Christ and the saints are contrary to the second commandment, and therefore are direct and gross idolatry.*"

It is necessary, however, to introduce that which I have to offer on this subject, by stating that what Protestants term the second commandment, is by the Romish Church considered as a part of the first, and to make up the whole number of ten, this Church has divided the tenth commandment into two. Further, in order to conceal from the people the danger and sin of worshipping images, this idolatrous church has in many of her Catechisms drawn up for public instruction, entirely suppressed and left out all that part of what she calls the first commandment, which

answers to the second commandment in our formularies.

The ten commandments are recorded in two different passages of Scripture, the 20th chapter of Exodus and the 5th of Deuteronomy, though with some variations of expression. As it is necessary for the illustration of my subject, I shall here give them at full length as they stand in the first of these passages, *viz.* Exod. xx.—“ I am the
“ Lord thy God, which have brought thee out of
“ the land of Egypt, out of the house of bondage.

1. “ Thou shalt have no other gods before me.

2. “ Thou shalt not make unto thee any graven image, or any likeness of any thing that is
“ in heaven above, or that is in the earth beneath,
“ or that is in the water under the earth : Thou
“ shalt not bow down thyself unto them, nor
“ serve them : for I the Lord thy God am a jealous
“ God, visiting the iniquity of the fathers upon
“ the children unto the third and fourth generation of them that hate me ; and shewing mercy
“ unto thousands of them that love me, and keep
“ my commandments.

3. “ Thou shalt not take the name of the Lord
“ thy God in vain : for the Lord will not hold him
“ guiltless that taketh his name in vain.”

4. Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God; *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

5. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

In the 5th of Deuteronomy, the nine first commandments are given precisely in the same order as above, but with some variations of expression;

and also with a new reason for keeping holy the Sabbath, added to the fourth commandment. The tenth commandment is also the same as in the 20th of Exodus, but the order of the two first clauses of it is inverted. In this passage it is written as follows :—

“ Thou shalt not desire thy neighbour’s wife,
 “ neither shalt thou covet thy neighbour’s house,
 “ his field, or his man-servant, or his maid-servant,
 “ his ox or his ass, nor any thing that is thy neighbour’s.”

This inversion of the two first clauses of the tenth commandment, has, as will be seen afterwards, been providentially made the means of detecting the fraud of the Romish Church, in blending the two first commandments together, for the purpose of subtracting the second, and then dividing the tenth into two, to make up the complete number.

If in the Catechisms of that church, it had been usual to insert the commandments at full length, no end could have been served by blending together the first and second commandments, and the fraud would probably never have been attempted; but when it is known that it was customary only

to insert in the public formularies of instruction, the first sentence of each commandment, the reason will at once appear, for uniting the first precept of the Decalogue with the second; for by this expedient, and by inserting only the first sentence of the two united commandments; the Romish Church has in many of her Catechisms, got rid of the commandment against image worship altogether, and effectually concealed the knowledge of its existence, from the minds of the ignorant common people.

For the purpose of proving what is here advanced, I shall now insert the ten commandments as they are given in the *Most Rev. Dr. James Butler's Catechisms, revised, enlarged, approved and recommended by the four Roman Catholic Archbishops of Ireland; eighth Edition, corrected and improved, Dublin, 1811; Printed by H. Fitzpatrick, Printer, & Bookseller, to the R. C. College, Maynooth.*

ON THE TEN COMMANDMENTS.

Q. Say the ten commandments of God.

A. 1. I am the Lord thy God; thou shalt have no strange Gods before me,

2. Thou shalt not take the name of the Lord thy God in vain.
 3. Remember that thou keep holy the Sabbath-Day.
 4. Honour thy father and thy mother.
 5. Thou shalt not kill.
 6. Thou shalt not commit adultery.
 7. Thou shalt not steal.
 8. Thou shalt not bear false witness against thy neighbour.
 9. Thou shalt not covet thy neighbour's wife.
 10. Thou shalt not covet thy neighbour's goods.*
- Exod. xx.

It seems that this mutilated copy of the Divine commandments, was the only one to be found in the Manuals of the Romish Church, before the Reformation, and even at a later period; for Bishop Stillingfleet says, "I have now before me the reformed office of the blessed Virgin, Printed at Salamanca, A. D. 1588, published by order of Pius V. where the second commandment is so left out, and so in the English office at Antwerp, A. D. 1658," he adds, "I wish he (the Papist)

* The word *goods*, does not exist in the sacred text.

“ had told us, in what public office of their church
 “ it is to be found.”*

The controversy with the Protestant Churches, seems however, at length to have obliged the Church of Rome to admit the second commandment into some of her formularies, though, as I have shewn above, it is still excluded from the one drawn up for the use of the Roman Catholics of Ireland. Accordingly in an abstract of the Douay Catechism, which is now before me, printed in London, in the year 1811, the two first commandments are given as one in the following words.

THE FIRST COMMANDMENT.

Q. Say the first commandment ?

A. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make unto thee any graven thing, nor the likeness of any thing, that is in heaven above, or in the earth beneath, or in the waters under the earth ; thou shalt not adore nor worship them. I am the Lord thy God, strong

* Stillingfleet's Works, vol. vi. p. 572, quoted by Bishop Newton.

and jealous, visiting the sins of the fathers upon their children, to the third and fourth generation of them that hate me: and shewing mercy to thousands of those that love me, and keep my commandments."

But the admission of the words of the second commandment into some of her formularies, is not the only change which the Church of Rome has made, in consequence of her controversy with the Protestants. For it was urged at the Council of Trent, as an unanswerable objection to the division of the tenth commandment into two, as is still done in the Irish Catechism above quoted, that the words "Thou shalt not covet thy neighbour's wife," though they stand as the first clause of the commandment in the 5th of Deuteronomy, are not the first but the second clause of the commandment, in Exod. xx. where it begins with the words "Thou shalt not covet thy neighbour's house."—The only expedient which the council could devise, to cloak the fraud thus detected, was that of blending together the two clauses, which in the former Catechisms, had constituted the pretended ninth and tenth commandments, under the one united title of "The ninth and tenth commandments;" and this, though they were not

able to point out which was the ninth, and which the tenth commandment.* In the abstract of the Douay Catechism they are accordingly stated in the following form :

“ The ninth and tenth commandments.”

Q. Say the ninth and tenth.

A. “ Thou shalt not covet thy neighbour’s wife,
“ Thou shalt not covet thy neighbour’s goods.”

If it be asked, why the Romish Church, after having admitted the second commandment of the Decalogue into the Douay Catechism, has excluded it from the formulary prepared for the use of the Irish Papists : the answer to this question is to be found in the general spirit which animates the proceedings of this corrupt church. She “ hateth the light, neither cometh to the light, “ lest her deeds should be reprovèd.”† But she has also a deep and artful policy, carefully accommodating itself to every change of circumstances. In the greater part of Europe, the light diffused by the Reformation has been so great, that she

* Vide remarks on the Roman Catholic Catechism for Ireland, by the late venerable and excellent Granville Sharp, p. 31, to whom I am indebted for the whole of what I have written on this point.

† John iii. 20.

has seen it would be impossible to keep the people in the same degree of ignorance in which they were involved in the dark ages, she has, therefore, most unwillingly admitted a little more light into her formularies, and hence, the insertion of the substance of the second commandment, in the Douay Catechism; and also in another small Manual, called "The first Catechism," published for the use of the London district, which is in my possession. But Ireland has, until lately, been involved in midnight darkness, at least, as to the great body of the people. Here therefore, this church still has reigned triumphant, to the shame of the Protestant establishment; and being determined as long as possible to exclude the light, she abstracts from her Catechism, every trace of the existence of a Divine law, against the worship of images, by wholly omitting the second commandment, as she has done throughout Europe in the darker ages.

Moreover, though she has inserted the second commandment in the Douay Catechism, blending it with the first, yet the translation of one phrase in it, is not sufficiently literal to express the exact meaning of the original. The clause "thou shalt not *adore* nor worship them" ought strictly to

be rendered, "thou shalt not *bow thyself to them*, "and shalt not serve them." Every person acquainted with the Hebrew will acknowledge, that the strict rendering of the words לא תשתחוה לאלהים אחרים is "*thou shalt not bow thyself to them.*" The importance of this remark will appear afterwards.

After what has been said on the subject, of the commandments, and the practices of the Church of Rome, in relation to them, it is proper for me, without further delay, to enter upon the proof of the position, stated at the beginning of this chapter. All that is necessary for this purpose is to quote certain passages from the Romish Catechisms, which contain in themselves sufficient evidence of the violation of the Divine law, notwithstanding all the refinement of sophistry, by which it is attempted to evade the conclusion.

The following is quoted from Dr. Butler's Catechism for the Catholics of Ireland.

Q. Why do Catholics kneel before the images of the saints?

A. To honour Christ and his saints, whom their images represent. Exod. xxv.

Q. Is it proper to show any mark of respect to

the crucifix, and the pictures of Jesus Christ, and his saints?

A. Yes: because they relate to Christ and his saints, being representations and memorials of them. Acts xix. 12. Math. ix.

Q. Why do Catholics honour the relics of the saints?

A. Because their bodies had been the temples of the Holy Ghost, and at the last day will be honoured and glorified for ever in heaven.

Q. May we then pray to the crucifix, or to the images or relics of the saints?

A. By no means: for they have neither life, nor sense, nor power, to hear and help us.

Q. Why then do we pray before the crucifix, and before the images and relics of the saints?

A. Because they enliven our devotions, by exciting pious affections and desires—and by reminding us of Christ and his saints; they also encourage us to imitate their virtues and good works. Exod. xxv. 18. John iii. 14.

Q. Is it not forbidden by the first commandment to make images?

A. No: if we do not make them for gods, to adore and serve them as the idolaters did.

Such are the reasons given by Papists, for mak-

ing unto themselves, and bowing down to, the likeness of men, in opposition to the plain letter of the Divine law. It is taught in the passage here quoted from the Catechism, "that "it is proper to shew marks of respect to the "crucifix and images," and "to honour them." (see, the abstract of the Douay Catechism.) If it be asked how these marks of respect are given, and how this honour is expressed? the answer must be in the words of the Catechism, that it is by kissing the images, (Douay Catechism,) and by kneeling before them. It is pretended however that though the Catholic kneels *before* images, he does not worship them; but this it is a mere evasion, for the commandment says "thou shalt not bow thyself to "them," and this absolutely forbids every kind and degree of religious veneration to images. Therefore in kneeling before the image, and kissing it, the commandment is plainly broken. Besides in the 72d Psalm, the worship which shall be paid to the Messiah himself, is expressed by the words. "They that dwell in the wilderness "shall bow *before* him," Heb. לפני יכרעו and in Psalm xcv. 6, it is said, "let us kneel *before* the "Lord our Maker," נברכא לפני יחזק עשנו.—In both these passages, *bowing before*, and *kneeling*

before, God and Christ are expressive of the worship paid to them. In like manner the worship to be paid to the Son of God, by the kings of the earth, is expressed in Psalm. ii. 12. by the words נשקו בר. “Kiss the Son,” and the seven thousand in Israel, who had not been partakers of the sin of idolatry, are designated as *all the knees who had not bowed to Baal, and the mouths which had not kissed him.**—But this very worship so far as the external acts are concerned, the Papists pay to the images of saints. Therefore they do thereby grossly and palpably violate the commandment which forbids the worship of images.

But it may be asked further, if the Church of Rome feels herself to be innocent in this matter; why has she so sedulously excluded from the Irish Catechism, and so many other manuals prepared for the instruction of her people, the words of the commandment respecting the worship of images, be it a part of the first, or be it the second commandment?—Truly by this daring act, she has taken guilt to herself, and this will convict her rulers of guilt, when they shall be called to answer for it at the Judgment-seat of Christ. In thus suppressing a part of the Divine commandments,

* 1 Kings xix. 18.

her teachers have imitated the example of the Lawyers, who took away the key of knowledge, who entered not in themselves, and them which were entering in they hindered.*

I shall now produce the prayer, used in the consecration of images, as it is found in the *Ritule Romanum*, authorised by Pope Urban, the eighth. It is as follows :

“Grant, O God, that whosoever before this image, shall diligently and humbly upon his knees, worship and honour thy only begotten Son, or the blessed Virgin (according as the image is, that is consecrating) or this glorious Apostle, or Martyr, or Confessor, or Virgin, that he may obtain, by his or her merits, and intercession, grace in this present life, and eternal glory hereafter.”*—Now if this be not gross idolatry, let the Church of Rome, show wherein the worship of Jupiter and Apollo was idolatry.

But that church is chargeable with the toleration of images, even of the first Person of the Godhead, the Eternal Father. I myself saw a picture of this kind in one of the churches of

* Luke xi. 52. † Quoted by Dr. H. More, Works, p. 794.

Antwerp about twenty-five years ago, and the existence of such abominations is acknowledged in an abridgment of Sacred history by L' Abbé Fleury, which is in my possession. " Les images " (says he) qui representent les personnes divines, " sont tirées de l' ecriture sainte.* Dieu s'ac- " commodant à notre foiblesse a quelquefois ap- " paru à ses prophetes sous la forme d' un véné- " rable vieillard, pour signifier, en quelque man- " iere son Eternité."

It is further observable, that though in the public formularies of the Romish Church, drawn up since the era of the Reformation much caution is maintained in what is said respecting the worship of images, yet the authorised practice of that church in those countries where the light of the Protestant doctrines has not penetrated, is still that of sottish idolatry. Stories of images moving their eyes, or perspiring, or changing colour, and similar nonsense are even down to

* This is one of these instances of daring falsehood, where- by the Romish Church deceives the people. " The images " which represent the Divine persons, *are drawn from the sa- " cred Scriptures*, God hath sometimes appeared to his pro- " phets under the form of a venerable old man."

the present day given out to the ignorant people under the sanction of the Papal authority. Evidence of this assertion will be produced in another part of this volume. In the meanwhile I shall satisfy myself with inserting the following passage from the preface of Dr. Middleton's letter from Rome, from which it will appear that the public Catechisms of the Church of Rome, which are drawn up with caution and ambiguity, to obviate the objections of Protestants, do by no means afford a correct view of the *authorised practices* of that Church with respect to image worship.

“ In one of the churches of Lucca, they show
 “ an image of the Virgin, with the child Jesus
 “ in her arms, of which they relate this story.
 “ That a blaspheming Gamester, in rage and
 “ despair took up a stone and threw it at the in-
 “ fant; but the Virgin to preserve him from the
 “ blow which was levelled at his head, shifted him
 “ instantly from her right arm into the left, in
 “ which he is now held; while the blasphemer
 “ was swallowed up by the earth on the spot;
 “ where the hole, which they declare to be un-
 “ fathomable, is still kept open, and enclosed only
 “ with a grate, just before the altar of the image.

“ The Virgin, however, received the blow upon
 “ her shoulder, whence the blood presently
 “ issued, which is preserved in a crystal, and pro-
 “ duced with great ceremony, by the Priest in
 “ his vestments, with tapers lighted, while all
 “ the company kiss the sacred relic on their
 “ knees.”

“ One of the most celebrated images in Italy,
 “ is that of *St. Dominic of Surriano in Calabria*,
 “ which as their histories testify, was brought
 “ down from heaven about two centuries ago, by
 “ the Virgin Mary in person, accompanied by
 “ Mary Magdalene and St. Catharine. Before
 “ this glorious picture, as they affirm, great num-
 “ bers of the dead have been restored to life, and
 “ hundreds from the agonies of death; the dumb,
 “ the blind, the deaf, the lame, have been cured,
 “ and all sorts of diseases and mortal wounds
 “ miraculously healed.”—“ From the 9th July
 “ to the 9th August, the anniversary festival of
 “ the saint, they have always counted above an
 “ hundred thousand pilgrims, and many of them
 “ of the highest quality, who came from different
 “ parts of Europe to pay their devotions, and
 “ make their offerings to this picture.” *

* La Vie de St. Dominic, p. 599—602, 4to, Paris, 1647.

“ Aringhus touching on this subject, in his
 “ elaborate account of subterraneous Rome, ob-
 “ serves, that the images of the blessed Virgin
 “ shine out continually by new and daily miracles
 “ to the comfort of their votaries, and the con-
 “ fusion of all gainsayers. Within these few
 “ years, says he, under every Pope successively,
 “ some or other of our sacred images, especially
 “ the more ancient, have made themselves illus-
 “ trious, and acquired a peculiar worship and
 “ veneration, by the exhibition of fresh signs, as
 “ it is notorious to all who dwell in this city.
 “ But how can I pass over in silence the image of
 “ St. Dominic ; so conspicuous at this day for its
 “ never ceasing miracles, which attract the resort
 “ and admiration of the whole Christian world.”
 “ This image, which as tradition informs us, was
 “ brought down from heaven about the year 1530,
 “ is a most solid bulwark of the church of Christ,
 “ and a noble monument of the pure faith of
 “ Christians, against all the impious opposers
 “ of image worship.

“ Those who have written its history, assert,
 “ that the painters, in their attempts to copy it
 “ have not always been able to take similar copies,
 “ because it frequently assumes a different air,

“and rays of light have been seen to issue from
 “its countenance, and it has more than once re-
 “moved itself from one place to another.”—
 “The worship of this picture has become so
 “famous through all Christendom, that multi-
 “tudes of people, to the number of an hundred
 “thousand and upwards, flock annually to pay
 “their devotions to it.”*

Such then is the nature of the worship which has been substituted in the Church of Rome, for that of the One true God, through Jesus Christ the only mediator between God and man. I need not say, for the conviction of the Protestant reader, that this worship is the most gross violation of the Divine law.—But if this volume should be read by any members of the Romish communion, I would earnestly beseech them to consider with attention, the Ten Commandments as they are to be found in the 20th Chapter of Exodus, and are thence quoted in the former part of this chapter, and then to reflect how they will, at the judgment-seat of Christ, be able to justify their continuing members of a Church which practises and encourages such abominable idolatries.

* Middleton's Letter from Rome, Preface, P. 50—56.

Before I conclude the subject of the image worship of the Romish Church, it will be necessary that I should consider those passages of Scripture which are quoted in the Catechism of Dr. Butler, in support of that practice.—The first text brought forward with this view, is, *Exod. xxv. 18. And thou shalt make two cherubim of gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.* Now if the cherubim were images, *i. e.* representations of beings whose real resemblance they bore, and if they were designed by God to be the objects of the worship of the children of Israel, it might be granted that at least there were some plausibility in the argument which the Papists would thence deduce in favour of image worship. But the cherubim were not images. It seems quite evident, from their form, that they were hieroglyphical existences, for we may gather from the vision of Ezekiel, that they had four faces, *viz.* that of a man, a lion, an ox, and an eagle: they had also four wings, and their feet were those of a calf.*—Let us, however, for a moment suppose that these figures actually were images; then doubtless they were images of those things which they represented, *i. e.* of a man,

* Ezek. i. 7, 10.

a lion, an ox, and an eagle; and as the reason given in the Romish Catechism for kneeling before the images of the saints, is that it is "to honour Christ and his saints whom their images represent:" By parity of reason, therefore, it will follow that if the cherubim were images, and if they were the objects of worship, the reason of this worship was that the children of Israel might thereby honour, not only man, but also the lion, the ox, and the eagle, of which the cherubim were representations. Such then is the consequence which flows from the absurd and unscriptural notion of the Papists, that the cherubim were images, it in fact makes the ancient people of God to have been worshippers of four footed beasts and birds of the air.

But secondly, that the cherubim neither were, nor were intended to be objects of worship to the children of Israel is manifest from this, that they were placed within the veil, and in the Holy of Holies, and therefore inaccessible to the view both of the priests and people. On one day of the year only, the great day of atonement, the High Priest went into the Holy of Holies, with blood and incense, to make atonement for sin.* But upon this

* Levit. xvi. 29—34.

solemn occasion it cannot be pretended he worshipped the cherubim, because his face was not directed to them but to the Shekinah or visible glory of the Lord manifested above the mercy-seat and between the cherubim.

The next passage produced in the Catechism to justify image worship, is Matth. ix. The particular verse is not quoted, but I presume it is the 20th and two following, where the woman with an issue of blood, was cleansed upon touching our Saviour's garment. Now, it were surely better for the Church of Rome at once to confess her guilt, and turn from her idolatries, than thus to add to the sin of idolatry, the awful crime of perverting the Scriptures, in order to palliate or excuse her offences.—We ask: How can the fact of a woman being cured in consequence of touching our Saviour's garment when he was alive upon earth, justify the worship of a piece of carved wood or painted canvas called after Him, now that He is ascended into heaven, and this in express violation of the second commandment? What is there common to the two cases? The same remarks apply to Acts xix. 12, the third text quoted in the Catechism. And with respect to John iii. 14, which is produced for the like purpose of justifying the worship of images.

I observe, that if the brazen serpent was intended to be an object of worship, then this worship must have had respect to the living serpents, which it represented; and it will follow on this hypothesis, that God himself, did command his people to worship serpents!—Such are the shocking consequences which flow from the perversion of sacred Scripture, by the Church of Rome. But it is manifest that the brazen serpent, was like the cherubim, an hieroglyphic; and it most probably signified, the bruising of the head of that old serpent, the Devil, by our Lord when he hung upon the cross, and there spoiled principalities and powers.*

I shall now close this chapter, with one remark. It may appear at first view, strange and wonderful, to those Protestants who are little acquainted with the character of the Church of Rome, that she should venture to quote the Scriptures of truth in justification of a practice, which is so palpable a violation of the Divine law, as that of image worship. But let such persons reflect, that the great enemy of God and man in tempting our Lord in the wilderness, did also make use of the language of Scripture for that purpose.

* Colos. ii. 14, 15.

CHAP. V.

A POSITION LAID DOWN, THAT THE PAPAL POWER IS THE MAN OF SIN.—THE OBJECTIONS OF THE REV. MR. CALDERBANK TO THE PROTESTANT DOCTRINE OF ANTI-CHRIST, STATED AND ANSWERED.

IN the preceding chapters it has been proved, that the charge of idolatry made by Protestants against the Church of Rome, is justified by the practices of that corrupt communion, and that by this idolatry was accomplished, the falling away or Apostasy in the Church, predicted by St. Paul, in his second epistle to the Thessalonians. I now proceed to the consideration of the second proposed object of enquiry, viz: *What power was intended by the man of sin, mentioned in St. Paul's prophecy?* On this subject I shall endeavour to show that the characteristic marks of *that man of sin and son of perdition, who opposeth and exalleth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, &c.* are all to be found in the Papacy, and consequently that the Papal power is the man of sin.

Before, however, that I enter on the direct proof of this position, it will be necessary for me to

consider some arguments against it, which are to be found in the Series of Letters, by a Catholic Clergyman, which have already been frequently mentioned. The Rev. Mr. Calderbank endeavours in his 24th letter, to show "the absurdity of the opinion, which supposes the Pope to be "Antichrist." After some general observations, through which I do not consider it necessary to follow him, he thus states his grounds for rejecting the Protestant exposition, of St. Paul's prophecy of the man of sin.—"From the passage "of St. Paul." (2 Thess. ii.) "it appears evident, that Antichrist is destined to be some one "individual or other, and from the unanimous "testimony of the ancient fathers, it also appears "that his coming into the world, will take place "at some time, which is not very remote from the "period of its general destruction. From the "authority of St. Paul, it is moreover evident, "that he will announce himself not only as the "avowed enemy of Christ, and of his religion, "and the most sanguinary persecutor of his "Church, but will attempt to substitute himself in his place, and usurp the honour, and the "worship, which are due to no object but the "supreme majesty of God."

After having in these words laid down the principles upon which he considers himself entitled to interpret the prophecy of St. Paul, Mr. Calderbank proceeds to reason from these principles, as if they were quite undeniable; and certainly if the assumed premises be granted, the conclusion must follow, that the Papal power is not the man of sin.

I shall now, however, proceed to shew that the principles thus taken for granted, have no foundation in the Scriptures, and consequently that the superstructure raised upon them, must fall to the ground.

It is assumed in the passage above quoted, that the power described by St. Paul, is to be "some one individual or other."—It is true that he is styled in the prophecy "that man of sin, the son of perdition," the language is therefore in the singular number. But it does not hence follow, that a single individual is intended. In Dan. vii. 17. the four beasts which were symbolical representations of the four Gentile Monarchies, are called "*four kings*," a king being used for an empire. In Heb. ix. 7, 25, the high priest in the singular number, is used for the series, or order

of high priests. In Isaiah lxvi. 7, the Church of God is personified under the character of a woman, who travails in birth and brings forth a man child, which child is in the next verse called a nation, and denotes the nation of the Jews, which is suddenly to be converted to the truth in the last days.—The same figure of a woman is used to denote the true church, in Galat. iv. 26. and in Rev. xii. 1—6. The figure of a woman is once more used to denote a corrupt church, in Rev. xvii. Having thus so many Scriptural examples before us, of a single person being used to represent a large body of individuals, in their collective or corporate capacity, we must at once see that Mr. Calderbank reasons most inconclusively, when he takes it for granted, without proof, that St. Paul's man of sin was to be a single individual.

Mr. Calderbank next observes, that from the unanimous testimony of the fathers, it appears that Antichrist "was to come into the world at "some time, not very remote from the period "of its general destruction." It is not denied that such was the sentiment of the fathers. But that opinion was linked with another sentiment, which the event has proved to be erroneous. The fathers generally believed, that the division

of the Roman empire into ten kingdoms mentioned in the prophecies of Daniel,* was to take place near the end of the world, and as they conceived rightly, that the man of sin or Antichrist, was to spring up at the period of the above division of the empire, it necessarily followed that they also placed the rise of Antichrist, near the end of the world. They likewise believed all the three events, the division of the empire, the rise of Antichrist, and the consummation of the world, to be near at hand.

History proves, that they were wrong in the first of these opinions, for the empire was divided into ten kingdoms, in the fourth, fifth, and sixth centuries, as is admitted by Machiavel, a Popish historian,† and the world is not yet destroyed. Now the error of the fathers in conceiving that Antichrist was not to appear, until the end of the world, was a necessary effect of the former mistake, and arose out of it. This opinion of the fathers, being thus shown to be the consequence of a sentiment which history has proved to be erroneous, is entitled to no deference; and the Papist only shows, the weakness of his cause when he rests it upon such a foundation.

* Dan. vii. 7, 8 and 24. † Hist. of Florence, Book I.

That the above is a true representation of the opinions of the fathers, will appear from a passage in St. Jerome's commentary, on the 7th chapter of Daniel. "Let us therefore affirm, that which
 "all Ecclesiastical writers have delivered, that in
 "the consummation of the world, when the empire of the Romans is to be destroyed, there
 "shall arise ten kings who shall share the Roman world among themselves, and that an eleventh diminutive king shall come, who shall
 "subdue three of those ten kings, and in him
 "Satan shall dwell entirely and bodily."* The same father, when he heard of the taking of Rome by Alaric, wrote as follows, alluding to the general opinion of the first Christians, that the power which hindered the revelation of Antichrist, was the imperial dignity of Rome. "He who
 "hindered is taken out of the way, and we consider not that Antichrist is at hand.†"

Lactantius, in the seventh Book of his Institutes, treats of the coming of Antichrist and the Day of Judgment, and has a passage respecting the near approach of these events, to the following effect:—"If any one ask when these things

* Quoted by Mede, Works, Book iii. p. 811. Edit. 1664.

† Quoted by Mede, Works, p. 810.

“ of which we have spoken are to happen, I have
 “ shown above, that this change is to take place
 “ at the end of the sixth millenary, and that al-
 “ ready that great day of the end is at hand. It
 “ is permitted to us to know the signs which have
 “ been predicted by the prophets, for they fore-
 “ told the signs from which the end of time is
 “ both to be looked for and feared by us every
 “ day. How soon the whole number of years is to
 “ be completed, may be learned from those who
 “ have written on chronology, collecting from the
 “ sacred books and various histories, the length
 “ of time which has elapsed since the beginning
 “ of the world. And though they differ among
 “ themselves somewhat as to the total number of
 “ years, yet none seem to expect that more than
 “ two hundred years remain.—The thing itself
 “ also declares that the destruction of the universe
 “ is at hand; were it not that as long as the city of
 “ Rome is preserved, nothing of this kind is to
 “ be feared. But when that head of the world
 “ shall fall, and begin to be a desolation accord-
 “ ing to the Sybilline prediction, who can doubt
 “ that at length the end of human affairs and of
 “ the world is come? That city it is which hith-
 “ erto sustains all things—and we ought to sup-
 “ plicate the God of Heaven, if his decrees and

“ purposes can be delayed, lest that abominable
 “ tyrant* should come, sooner than we think,
 “ who shall perpetrate so great a wickedness, and
 “ destroy that light with the extinction of which
 “ the world itself is to fall.”

From the above passage, it is evident that Lactantius thought, in like manner with Jerome, that the coming of Antichrist was to take place at the overthrow of the Roman empire, which he conceived was to be the immediate forerunner of the end of all things. We know from history, that the empire was overturned, by the Goths and Vandals, in the fifth century, and divided into ten kingdoms. At this time, therefore, in conformity to the sentiments of the fathers, we ought to look for the rise of Antichrist, their opinion that the destruction of the Roman empire, in its ancient form, was immediately to precede the consummation of all things, having been shown by the event to be completely erroneous.

* Meaning Antichrist or the man of sin, whose coming, Lactantius, with the whole of the primitive Church, believed was to be at the destruction of the Roman empire, and its division into ten kingdoms: “ *Reges decem pariter exsistant, qui orbem terræ non ad regendum sed ad censumendum partiantur.*” Lactant. Institut. Lib. vii.

Thus, when the sentiments of the fathers are thoroughly examined, they are proved to be more agreeable to the opinion of Protestants, respecting Antichrist, than to that of the Papists: But we do not rest our interpretation on any human authority, and are therefore little disposed to dwell on this circumstance.

Before quitting this subject, I shall observe that it is manifest from the words of St. Paul, the “mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way;” that the apostasy which he predicts and the revelation of the man of sin and son of perdition were not so remote as the Papists suppose, and consequently that their opinions on this point are decidedly opposed to the testimony of the apostle, and therefore unscriptural and erroneous.

It is lastly asserted by Mr. Calderbank, that “from the authority of St. Paul, it is, moreover, evident, that Antichrist will announce himself not only as the avowed enemy of Christ and of his religion, and the most sanguinary persecutor of his Church, but will attempt to substitute himself in his place, and usurp the honours and

“ the worship which are due to no object but the
 “ supreme majesty of God.”

That the man of sin, or Antichrist, must be the enemy of Christ and of his religion, is certain; but it does not hence follow that he is to be an avowed enemy. There is only one individual besides this “ man of sin,” to whom (as far as I remember) the appellation of *the Son of Perdition* is given in the Scriptures, and he was not an avowed enemy of Christ, but betrayed his master with a kiss, saying, Hail, Master.* It is not impossible, therefore, that the man of sin, or Antichrist may, like him from whom he obtained the name of “ *the Son of Perdition*,” be a false apostle and pretended friend of Christ, betraying him with a kiss, saying, Hail, Master.† The other features also of the man of sin, as delineated by St. Paul, will perhaps be found in one who pretends to be the friend of Christ.

Having thus shown that the language of St.

* Matt. xxvi. 49.

† In confirmation of this, it may be remarked, that the second beast in the Apocalypse, who is elsewhere called the false prophet, has horns like a lamb, i. e. he pretends to be a disciple of the Lamb, but he speaks like a dragon, Rev. xiii. 11.

Paul does not necessarily imply that the man of sin was to be one individual person; that the opinion of the fathers respecting the coming of Antichrist, at or near the end of the world, is entitled to no respect, because it rested upon grounds which history has proved to be erroneous, and that it is not certain that Antichrist was to be the avowed enemy of Christ, I have, I trust, effectually overturned the principles upon which Mr. Calderbank rests his vindication of the Papal Power, and I shall now endeavour to prove that the prophecy of St. Paul respecting the man of sin actually describes the Papacy.

CHAPTER VI.

EVIDENCE FROM HISTORY THAT THE PAPAL POWER EXHIBITS ALL THE CHARACTERISTICAL MARKS OF THE MAN OF SIN AND SON OF PERDITION.

I PROPOSE in this Chapter to bring forward evidence in support of the position already laid down,* that the characteristical marks of the man of sin are all to be discerned in the Papacy, and consequently that the Papal power is designated in the prophecy of St. Paul under that name.

The first proof of this point is to be found in the fact, that from the early ages of the Church, the Popes have been the great patrons and supporters of saint worship and the adoration of images. It is undeniable, that such is the case in the present age, inasmuch as the invocation of saints, and kneeling before, and kissing their images, form part of the authorised Liturgies and Manuals of that Church, of which the Pope is the acknowledged head. But these practices have been proved to be idolatry: therefore the Pope

* See page 12.

who supports them is the great patron of idolatry, and is justly called on that account the man of sin. Like Judas who was a false apostle, and betrayed his Master, the Pope assumes the character of the apostle and vicar of Jesus Christ, but betrays his cause, and he therefore answers to the description of the son of perdition.*

* That I do not use too strong language, in charging the Popes with having been *the great patrons of idolatry*, will appear evident from the following remarks, which I quote from the French Translator of Fra Paolo's History of the Council of Trent, who was himself a *Catholic*, and a member of the Gallican Church.

“ Images were not introduced into Churches till about the
 “ fourth century, and were received at first only for ornament
 “ and instruction. Thus far there was nothing blameable in
 “ them. They were soon abused. The ignorant and supersti-
 “ tious people made them an object of worship. Some Bishops
 “ who were zealous to prevent superstition, thought it their
 “ duty to pull them down. St. Gregory the great condemned
 “ both parties as running into extremes, wishing that they
 “ should preserve the images without paying any worship to
 “ them. Such was the practice of the Churches in France,
 “ England, and Germany, for several centuries. The Greeks
 “ did not confine themselves within such just limits. They
 “ authorised the worship of images to the excess of superstition,
 “ and Rome likewise lent itself to this practice. The Council
 “ of Frankfort opposed the decisions of the second Council of
 “ Nice and the authority of the Popes, and for some time main-

It may be observed in the second place, that the man of sin was evidently to be an *Ecclesiastical Personage*. Such is the conclusion which Jerome arrived at from his being described as sitting in the temple of God; he says that "Anti-christ shall sit in the temple of God either at Jerusalem, as some imagine, or in the Church, as we more truly judge, showing himself that he is Christ the Son of God."* This characteristic of the man of sin undeniably belongs to the Papacy.

It was further predicted of the man of sin that he should oppose and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.—In the Scriptures, civil rulers or magistrates are frequently denominated Gods in a relative sense. Thus in Deuter. x. 17.

"tained the ancient simplicity. But at length the ascendant of Rome over the Western Churches drew them into her opinion, and this worship prevailed every where until the Reformation, when the Lutherans revived the doctrine of the Council of Frankfort, and the Calvinists ran into the extreme of the Iconoclasts. Histoire du Concile de Trente, Tome ii. p. 646, Note.

* Quoted by Bishop Newton.

Jehovah is called *the God of gods*, which signifies that He is the God of the princes of the earth:—in Exod. xxii. 28. *Ye shall not revile the gods, and shall not curse the ruler of thy people.* And in Psalm lxxxii. 1. *God judgeth among the gods*, and ver. 6. *I have said ye are gods*, which last text is expressly referred to by our Lord, in John x. 34. *Jesus answered them, Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken—Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?*

The next words of the prophecy, ἡ εὐσεβεία *“or that is worshipped,”* may also refer to the civil worship which was paid to kings, and especially to the Roman emperors under the title εὐσεβείας *“august”* or *“venerable.”*

If then, it can be shown that the Papacy has insolently lifted itself above the highest kings and princes, and trampled under foot every earthly dignity, it will be sufficiently evident, that the whole clause which declares that Antichrist shall exalt himself *“above all that is called God, or that is worshipped,”* is applicable in a strict and legiti-

mate sense to the Papal power. Now that all these particulars were fulfilled in that power, I shall prove, by selecting various facts from history. In the details into which I shall enter on this subject, it will also be manifest, that the Papacy has not contented itself with trampling upon all human magistracies, but has blasphemously arrogated to itself, titles and an authority which belong to God only, so that the Pope has been *as God, sitting in the temple of God, showing himself that he is God.*

In the eighth century, Leo the Isaurian, emperor of the East, issued an imperial edict, proscribing the adoration and use of images, and commanding the images to be pulled down in the city of Constantinople.—He afterwards extended the order to the Churches of Rome and Italy. The zeal of Gregory the II. who then filled the Papal chair, was moved by these circumstances, and he addressed two epistles to the emperor, in the first of which he uses the following language.

“ When thou didst run well, who hath sounded
 “ into thine ears and perverted thy heart like a
 “ crooked bow ; so that thou hast looked to those
 “ things that are behind. For ten years, through
 “ the goodness of God, thou didst walk well, and

“ madest no mention of the sacred images : but
 “ now thou sayest that they are idols, and that
 “ they who honour them are idolaters ; and hast
 “ applied thyself to overthrow, and utterly destroy
 “ them. Neither hast thou feared the judgment
 “ of God, when offences should assail the hearts
 “ not of the faithful only, but also of infidels.—
 “ Christ truly warns thee, that thou shouldst not
 “ offend one little child ; and that men will for a
 “ very small scandal, be cast into eternal fire ; but
 “ thou hast offended the whole world, as if thou
 “ wilt not undergo death, and render an unhappy
 “ account.”

In another part of the epistle, the Pope gives an account of the origin of the images worshipped by the professing Christians of that day. After mentioning the incarnation of our Lord, his entrance into Jerusalem, and the works he did there, he goes on thus:—“ Men from every part of the world, flying
 “ like eagles, began to resort to Jerusalem as the
 “ Lord said in the gospels, *wheresoever the carcase*
 “ *shall be, there will the eagles be assembled.* Now
 “ Christ is the carcase, and pious Christ-loving men

“ are the eagles flying on high ;* who when they
 “ had seen the Lord, painted him as they saw him,
 “ for the purpose of looking at him ; when they had
 “ seen James the brother of the Lord, they paint-
 “ ed him as they saw him, &c.” Having given
 this account of the origin of the images, the Pope
 abruptly asks, “ Whether does it seem good to
 “ thee, O emperor, to honour these images or the
 “ errors of the Devil ? When Christ dwelt at Je-
 “ rusalem, Agarus then king of Edessa, having
 “ heard of his miracles, wrote to Him : and the
 “ Lord sent an answer with his own hand, to-
 “ gether with an impression of his sacred and glo-
 “ rious face. Wherefore, send to that image not
 “ made with hands, and behold, thither there re-
 “ sort multitudes of people from the east to adore,”
 &c.—“ We beseech thee, as thy brethren, in
 “ Christ, to return again into the truth, from
 “ which thou hast departed ; cast away thy lofty
 “ imaginations, put off thy obstinacy, write to all

* This interpretation of Scripture, is no evidence of the Pa-
 pal infallibility ! Lest the reader should feel sceptical, as to
 the fact of such an interpretation having been offered by the
 Head of the Church, I shall quote the original words, “ *Chris-
 tus autem cadaver, aquilæ in sublime volantes religiosi sunt ho-
 mines et Christi amantes*” !!!

“ in every quarter ; raise up those to whom thou
 “ hast been a stumbling block, and whom thou hast
 “ blinded, although by reason of thy excessive stu-
 “ pidity, thou accountest it as nothing.”—“ Go
 “ into the Schools where the first elements are
 “ taught, and say, ‘ I am a destroyer and persecu-
 “ ‘ tor of images,’ and immediately the children
 “ will throw their books at thy head, so that what
 “ thou couldst not be taught by wise men, thou
 “ mayst learn from babes.” “ Dost thou not con-
 “ sider that this thy effort, whereby thou hast risen
 “ up against images, is a turbulent, an insolent,
 “ and a proud act of wickedness? When the
 “ churches of God enjoyed a profound peace, thou
 “ hast raised up fightings, and hatreds, and offen-
 “ ces.”—

The Pope afterwards mentions in terms of com-
 mendation the conduct of the women who had
 slain an imperial officer when in the act of break-
 ing an image of Christ, and he thus justifies the
 double crime of sedition and murder committed
 in defence of idolatry. The epistle concludes as
 follows.—“ May God himself infuse his fear into
 “ thy heart, and convert thee from those things
 “ which thou hast perversely brought into the
 “ world; and let me receive letters from thee as

“ soon as possible, announcing thy conversion ;
 “ and may that God who came down from heaven
 “ and entered into the womb of the holy virgin,
 “ mother of God, for our salvation dwell in thy
 “ heart, and drive out those who now dwell in thee,
 “ and bring in offences, and may He give peace to
 “ all the Christian Churches, world without end,
 “ Amen.”*

On the reception of the imperial edict for the destruction of images in Rome and Italy, we are informed by history that the Pope armed against the Emperor his Sovereign, as against an enemy. At the call of the Pontiff Ravenna, Venice and other cities also flew to arms in defence of the images of the saints, and the Exarch of Ravenna was slain in attempting to resist the insurrection. From this period, Rome and Italy were lost to the eastern empire, and though the Exarch was permitted to reside within the walls of Ravenna, it was as a captive rather than a master. Not satisfied with these measures of temporal vengeance, Pope Gregory convened a synod of ninety-

* For the original epistle from which I have translated these extracts, See *Sacro-Sancta concilia, ad Regiam Edit. Exacta.* Lutitiæ Parisiorum, 1671, Tom. VII. p. 3—22.

three bishops, against what was termed the heresy of the Iconoclasts, or image breakers.—With their consent a general excommunication was pronounced against all, who by word or deed should attack the images of the saints,* or in other words, against all who should presume to obey the commandment of the Lord, which says, *thou shalt not make unto thyself, any graven image, or any likeness of any thing in heaven above, or on the earth beneath, or in the waters under the earth : thou shalt not bow down thyself to them, nor serve them.*

In this transaction, we therefore behold a power seated in the temple of God, opposing and exalting itself above all that is called God, or that is worshipped, *i. e.* above the highest kingly and imperial authorities upon earth. We see this power like ancient Babylon, *mad on its idols*,† inflamed to a pitch of fury in defence of image worship, treating the emperor whom it professed to acknowledge as its rightful sovereign, with proud, supercilious, and disdainful insolence, when he presumed to interdict that which God had forbid.

* Gibbon's Decline and Fall, Chapter xlix.

† Jerem. l. 38.

den: and finally, we see this power rising in rebellion against the emperor, rather than obey the edict for the abolition of images. Thus did this antichristian power, in effect, arrogate to itself the authority of God himself, by setting up its own will, in opposition to, and in subversion of the commandment of the Lord, forbidding the worship of images.

The next example which I shall adduce from history of the exercise of antichristian power by the Popes, is as follows:—"Pepin who was *mayor*
 " *of the palace* to Childeric III, king of France,
 " and was possessed in reality of the royal power
 " and authority, not contented with this, aspired
 " to the titles and honours of majesty, and formed
 " the design of dethroning his sovereign. For
 " this purpose the states of the realm were assembled by Pepin, A. D. 751, and though they
 " were devoted to the interests of this ambitious
 " usurper, they gave it as their opinion, that the
 " bishop of Rome was previously to be consulted,
 " whether the execution of such a project was
 " lawful or not.—In consequence of this, ambassadors were sent by Pepin to Zachary the reigning pontiff, with the following question: *Whether the Divine law did not permit a valiant and*

*“ warlike people, to dethrone a pusillanimous and
 “ indolent monarch, who was incapable of exercising
 “ any of the functions of royalty, and to substitute
 “ in his place, one more worthy to rule, and who
 “ had already rendered most important services to
 “ the state?—The situation of Zachary who stood
 “ much in need of the succours of Pepin against
 “ the Greeks and Lombards, rendered his answer
 “ such as the usurper desired. And when this
 “ favourable decision of the Roman oracle was
 “ published in France, the unhappy Childeric was
 “ stripped of royalty without the least opposition;
 “ and Pepin without the smallest resistance from
 “ any quarter, stepped into the throne of his
 “ master and his sovereign.”**

The coronation of Pepin was twice performed,
 first with the sanction of the Pope, by Boniface,
 Bishop of Metz, and the apostle of Germany, and
 again by Pope Stephen the third, who in the mon-
 astery of St. Denis, placed the diadem on the
 head of his benefactor. “ The royal unction of
 “ the kings of Israel was dexterously applied:
 “ The successor of St. Peter assumed the char-
 “ acter of a divine ambassador, a German chieftan

* Mosheim Ecclesiast. Hist. Century viii. Part ii.

“was transformed into the Lord’s anointed, and
 “this Jewish rite has been diffused and main-
 “tained by the superstition and vanity of
 “Modern Europe. The Franks were absolved
 “from their ancient oath: but a dire anathema
 “was thundered against them and their posterity,
 “if they should dare to renew the same freedom
 “of choice, or to elect a king, except in the holy
 “and meritorious race of the Carlovingian prin-
 “ces.”*

* Gibbon’s decline and fall, chap. xlix. Gibbon quotes the words of Eginhard, secretary and historian of Charlemagne. “Childeric was deposed by the *command*, and Carlovingians “were established by the *authority* of the Roman Pontiff.” See also on this subject, the remarks of a Catholic writer, and therefore an unexceptionable witness of L’abbé Condillac in his *cours d’Etude pour l’instruction du Prince de Parme*. Tome 8me. “Pépin (says he) étoit un usurpateur; et Zacharie, au lieu de consulter la justice n’a consulté que ses intérêts. Le pere Daniel voudroit excuser, le pape et S. “Boniface qu’on prétend avoir été chargé de cette nego-
 “ciation.”—The Abbé Condillac then states the arguments, used by Daniel to justify St. Boniface, which are concluded in the following words. St. Boniface, “crut y’ voir par toutes “ces raisons le bien de l’église, celui de l’état et la plus gran-
 “de gloire de Dieu.” On this Mon. Condillac remarks.—
 “*La plus grande gloire Dieu*; dans une injustice; il se trompa.
 “Il ne pouvoit pas craindre pour la religion: car on savoit
 “bien que ni les empereurs, ni les Sarrasins ni les idolâtres
 “ne pouvoient la détruire. Il est vrai que les biens temporels

It is to be remarked, that in the above occurrences three different acts of Antichristian authority are attributable to the Pope. *First*, The assumption of a power to dethrone a legitimate monarch. *Secondly*, The sanction given to the elevation of an usurper. And *Thirdly*, Pretending to a right to absolve men from the obligation of an oath of allegiance. By the two first of these acts, the Pope exalted himself above all earthly authorities, i. e. "*every thing that is called god, or is worshipped.*" By the last of them, he usurped an authority, which belongs only to the eternal majesty of God.

During the succeeding ages, the Popes in their pursuit of worldly power overstepped all the boundaries of decency; but I shall pass over all the intermediate Pontiffs, and proceed to consider some of the acts of Gregory VII. commonly known by the appellation of Hildebrand, who filled the chair during part of the eleventh century, and distinguished himself above all

"des papes etoient en danger, c'est aussi ce qui les touchoit;
 "et nous verrons bientot comment ils confondirent ce vil interet avec l'intéret, sacré de la religion. Il me semble que
 "le pere Daniel eut mieux fait de ne pas chercher à justifier
 "Boniface."

O

the Popes, who had preceded him, by the arrogance of his pretensions.—He pronounced a sentence of excommunication against Henry the fourth, emperor of Germany, wherein he deposed him, and absolved his subjects from their oath of allegiance, forbidding them to obey him.—The sentence ran in these terms. “For the dignity and defence of the Church, and in the name of Almighty God, the Father, the Son, and the Holy Ghost, and by your authority (viz. St. Peter’s.) I prohibit King Henry, son of Henry, sometime emperor, who by unheard of pride, has exalted himself against thy Church, from governing the Teutonic kingdom and Italy; I absolve all Christians from the oath which they have sworn, or may swear to him, and I prohibit every one, from obeying him as king, &c.”*

The Pope at the same time sent letters into Germany to cause another emperor to be elected in case that Henry did not submit. An assembly was held at Tribur, in the year 1076, to deliberate on this matter, at which it was resolved that Henry should be suspended from his royal dignity, and live in the obscurity of private station, and that

* Condillac Cours d’Etude, Tome 8. p. 321.

he should forfeit his kingdom, if within a year he was not restored to the bosom of the Church, and delivered from the anathema which rested upon him.

Henry, upon this, was advised to go into Italy, to implore in person, the clemency of the Roman Pontiff.—He passed the Alps amidst the rigour of a severe winter, and arrived in the month of February, 1077, at the fortress of Canusium, where Gregory then resided, with Mathilda, Countess of Tuscany. Here the suppliant Prince stood for three days in the open air, at the entrance of the fortress, with his feet bare, his head uncovered, and no other raiment but a wretched covering of woollen cloth.—On the fourth day he was admitted into the presence of the Pope, who agreed to absolve him on condition of his appearing at the approaching diet of the German princes, to answer to the charges brought against him; that he should keep the crown or resign it according as he should be judged innocent or guilty, and that if he was maintained in the throne, he should always be obedient and submissive to the holy See.*

* Mosheim Cent. xi. Part. ii. Condillac Cours d' Etude, &c. Tome 8me. p. 320---324.

It is true that Henry afterwards threw off the ignominious yoke imposed upon him by Gregory, but the conduct of this Pontiff as above narrated, is not the less deserving on that account, of being placed among those instances of an insolent and domineering spirit, whereby the Popes exalted themselves above the highest earthly authorities.

The behaviour of Gregory to other sovereign princes was of a like nature. He pretended that the kingdom of France was tributary to the See of Rome, and commanded his legates to demand yearly in the most solemn manner, the payment of that tribute.—He treated Philip I. king of France, as a tyrant, threatened to depose him, and wrote letters to the bishops and nobles to raise all France in rebellion.*—Gregory also pretended that all Saxony was a feudal tenure held in subjection to the See of Rome.—He claimed Spain as the property of St. Peter.† He threatened the

* Mosheim ubi supra Condillac, P. 330.

† The Abbe Condillac quotes the following words from his letters to the kings of Spain. Je crois que vous n'ignorez, pas que depuis plusieurs siècles St. Pierre, est le propriétaire du royaume d'Espagne; que quoique ce pays ait été, envahi par les infideles depuis long-tems on ne peut lui en disputer la propriété avec justice, et qu'il appartient au saint siege apostolique.

sovereign of Sardinia to despoil him of that island, if he did not acknowledge himself as a vassal of the holy See.—He excommunicated Nicephorus, emperor of Constantinople. He called on William the Conqueror, king of England, to discharge the arrears of Peterpence, a tribute paid to the Roman See, and also to do homage to him for the kingdom of England. William granted the former, but refused the latter, and the terror of his name procured for him, a greater measure of forbearance on the part of Gregory than he shewed to other monarchs.

I shall sum up the above account of the proceedings of this daring and wicked Pontiff, by two passages of the Catholic author the Abbé Condillac, to whom I have already referred.* Speaking of Gregory he says, “ En un mot, il s’établit le juge
 “ de tous les souverains. Toujours pret à lancer
 “ des excommunications sur ceux qui ne voudroient
 “ pas se soumettre, il donnoit à tous tantôt des
 “ conseils, tantôt des ordres: envoyant en chaque
 “ royaume des légats pour observer ce qui s’y pas-
 “ soit, et pour porter ses décrets.”

* Condillac Cours d’ Etude Hist. Moderne Tom. 8me.
 p. 331.

“ Les ecrivains ont jugé différemment de Gré-
 “ goire. Je ne fouillerai pas dans son ame, mais il
 “ me paroît difficile de concilier avec un zele sincere
 “ sa conduite et ses raisonnemens. Il falloit qu’il
 “ comptat beaucoup sur l’ignorance des peuples,
 “ ou qu’il fut bien ignorant lui même.—On le met
 “ cependant au nombre des grands hommes parce
 “ qu’on juge d’ordinaire ainsi, lors qu’on entrevoit
 “ quelque chose de grand. Or Gregoire en effet
 “ à causé de grands désordres. Il a vu que ses pre-
 “ décesseurs s’étoient fait des droits en formant
 “ des pretentions, et il a formé des pretentions. Les
 “ Allemands se soulevoient contre leur souverain,
 “ et il les a armés : en un mot il a trouvé de la
 “ confusion par-tout, et il l’a augmentée. Quel
 “ bien at-il fait ?”

Though Henry the fourth, emperor of Germany,
 was at length successful in vindicating his rights
 against the usurpations of Gregory VII. he was
 destined again to feel the effects of the rancorous
 hatred of the Papal See, and at length to fall a
 victim to it.—Victor the third, held the Papacy
 for some months, in the year 1086, and was suc-
 ceeded by Urban the second.—Both of these Popes
 renewed the excommunications against Henry, and
 Urban encouraged Conrad his eldest son, who had

declared himself king of Italy, in rebellion against his father. Henry, however, still sustained himself, and at a diet held at Aix la Chapelle, A. D. 1099, Conrad was declared incapable of succeeding to the empire, and Henry, the second son of the emperor, was chosen king of the Romans, after having promised upon oath, never to take arms against his father.

Pascal the second, the successor of Urban in the Papal throne, renewed the excommunications of the former Popes against the emperor, and instigated his son Henry, in violation of the dictates of nature, to rebel against his sovereign and father, whereby he also broke the solemn oath he had taken, when elected king of the Romans. Listening to the wicked solicitations of the Pope and his agents, Henry (afterwards) the fifth, took up arms under a pretext of religion; by the vilest deceit, he obtained possession of the person of the emperor his father, and imprisoned him at Bingenheim. He then repaired to the diet at Mentz, where the Pope's legates having repeated the sentence of excommunication against Henry IV. he was divested of the imperial dignity, A. D. 1106, and stripped of his royal robes, in the most ignominious manner, by the hands of the Archbishops of

Mentz and Cologne, and soon afterwards died at Liege.*

Pascal in this instance, was guilty of the complicated crimes of exciting the rebellion of a subject against his sovereign, and a son against his father, and of encouraging a son and subject to break the oath of fidelity he had taken to his father and sovereign. Thus did this wicked Pontiff come up to the description given by St. Paul of the man of sin, that he was to "*oppose and exalt himself above all that is called God, or that is worshipped,*" and by pretending to a right to dethrone his own sovereign, and to dissolve the oath of allegiance taken to him by his subjects, this Pope did in effect arrogate to himself the authority and attributes of God himself, "as God sitting in the temple of God, and showing himself to be God."

In the year 1155, the emperor Frederic Barbarossa was obliged by Pope Adrian IV. to hold his stirrup when he dismounted from his horse.—

* Condillac Cours d'Etude Tome 8me. p. 346—8. Moheim cent. xii. part 2d, Modern Universal Hist. vol. xxix p. 92—94.

After the death of Adrian, in the year 1159, there was a schism in the Church. The majority of the Cardinals elected Alexander the third, but three Cardinals chose another person who assumed the title of Victor IV. The emperor took part with the last, and on the death of Victor, a few years afterwards, Frederic caused Pascal III. to be chosen Pope—A. D. 1167. Alexander in consequence held a council in the Lateran, in which he solemnly deposed the emperor Frederic, dissolved the oath of allegiance which his subjects had taken to him as their lawful sovereign, and encouraged and exhorted them to rebel against his authority, and shake off the yoke.*

In the following century the emperor Frederic the second, having offended Pope Gregory the ninth, by delaying to perform a vow he had made, to set out on a crusade for the Holy Land was excommunicated by that Pontiff, A. D. 1227.—In the next year, Frederic sailed for Palestine; but Gregory enraged, that he had departed without obtaining the absolution of the Holy See, wrote to the Patriarch of Jerusalem; commanding him to

* Mosheim Cent. xii. part 2d.

proclaim Frederic excommunicated, and prohibiting the crusaders to obey him. Gregory at the same time excited a revolt against the emperor in Italy, and plunged that country in blood; he also solicited different sovereigns to declare war against Frederic, who after concluding a treaty with the Saracens, returned to Italy to oppose the enterprises of the Pope. This Prelate now pretended that Frederic's treaty with the Infidels was dishonourable to Christendom, and again excommunicated him, absolving all his subjects from their oath of allegiance.—He also sent a legate into Germany, who convoked a diet at Wirtzburg, and exhorted it to elect a new emperor in the room of Frederic, who was excommunicated and deposed.—All the efforts of the Pope were however unavailing, and he was at length obliged to come to an accommodation with the emperor. A. D. 1230.

The differences between Frederick and Gregory were however not yet ended. Other subjects of dispute arose. The emperor was again excommunicated, and the Pope proclaimed a crusade against him, A. D. 1239, in which he was not more successful than in his former attempts. Gregory soon after died, as it is said, of sorrow for the failure of his endeavours.

Innocent the fourth, who was elected to the Papal chair after the death of Celestine the fourth, the successor of Gregory, quarrelled with the emperor Frederic immediately upon his elevation, demanding of him the restitution of the towns which had been taken from the Church, and that the emperor should do homage to him for the kingdom of Naples.—Frederic refused to comply with these demands, but offered to refer the dispute to the decision of the kings of France and England. Innocent however would not agree to this arbitration.—He soon afterwards fled into France to elude the resentment of Frederic, and he there assembled a council at which the emperor was excommunicated, and sentenced to be dethroned, and the electors were commanded to proceed to the choice of another emperor, A. D. 1245.* The war between Frederic and the Pope

* The sentence of deposition was couched in the following terms.—“ We having about the foregoing and many other his
 “ wicked miscarriages, had before a careful deliberation with
 “ our brethren and the holy council, seeing that we, although
 “ unworthy to hold the place of Jesus Christ on earth, and
 “ that it was said unto us in the person of St. Peter the Apostle, *Whatever thou shalt bind on earth*—the said prince (who
 “ hath rendered himself unworthy of empire and kingdoms,
 “ and of all honour and dignity, and who for his iniquities is

continued without intermission till the death of that emperor, in the year 1250. *

Early in the thirteenth century, a dispute having arisen between Pope Innocent the third and John king of England, about filling the Metropolitan see of Canterbury,† the Pope laid the king-

“ cast away by God, that he should not reign or command, being bound by his sins and cast away, and deprived by the Lord of all honour and dignity,) do show, denounce, and accordingly by sentence, deprive; absolving all who are held bound by oath of allegiance, from such oath for ever: by apostolical authority firmly prohibiting that no man do henceforth obey, or regard him as emperor or king, and decreeing that whoever shall hereafter yield advice, or aid, or favour to him, as emperor or king, shall immediately lie under the band of excommunication.”—See Barrow’s Treatise of the Pope’s Supremacy, p. 6 and 7.—May it not be said without hyperbole, of a power holding such language, that, “ *as God sitting in the temple of God, he sheweth himself to be God.*”

* This account of the disputes of Frederic II. with the Pope is taken from the Modern Universal History, Vol. XXIX. Mosheim Cent. XIII. p. 2. Condillac Cours d’ Etude, &c. Tome. 8me.

† Hume in his history of England gives the following account of the effects of a Papal interdict in that age.—“ The nation was of a sudden deprived of all exterior exercise of its religion: the altars were despoiled of their ornaments: the crosses, the reliques, the images, the statues of the

dom of England under an interdict, A. D. 1206. As the king would not submit, the interdict was followed by a sentence of excommunication, in 1209. The next step taken by the Pope, was to absolve John's subjects from their oaths of fidelity and allegiance, and to declare every one excommunicated who had any commerce with him, in public or in private, 1212.—The Roman Pontiff finding all these measures ineffectual for procuring the

“ saints were laid on the ground, and as if the air itself were
 “ profaned and might pollute them by its contact, the priests
 “ carefully covered them up, even from their own approach
 “ and veneration.—The use of bells entirely ceased in all the
 “ Churches: the bells themselves were removed from the stee-
 “ ples, and laid on the ground, with the other sacred utensils.
 “ Mass was celebrated with shut doors, and none but the
 “ priests were admitted to that holy institution.—The laity
 “ partook of no religious rite except baptism to new born in-
 “ fants, and the communion to the dying: the dead were not
 “ interred in consecrated ground, they were thrown into
 “ ditches or buried in common fields, and their obsequies were
 “ not attended with prayer or any hallowed ceremony Mar-
 “ riage was celebrated in the church yards; and that every
 “ action in life might bear the marks of this dreadful situation,
 “ the people were prohibited the use of meat, as in lent, or
 “ times of the highest penance, were debarred from all plea-
 “ sures and entertainments, and were forbid even to salute
 “ each other, or so much as to shave their beards, and give
 “ any decent attention to their person and apparel.”

submission of the king, at length passed a sentence of dethronement against him, and gave a grant of the kingdom of England, besides the remission of all his sins, to Philip Augustus king of France, if he would undertake to execute the Papal decree.

Philip accepted the offer, and levied an army for the invasion of England, A. D. 1213, but John intimidated by the impending danger, and likewise by the defection of his barons, who were all disgusted with his tyranny, submitted implicitly to the Pope, resigned his kingdom to the Papal see, and agreed to hold it as feudatory of the Church of Rome, by the annual payment of a thousand marks.—In consequence of this agreement, the king did homage to the Popes legate, with every humiliating circumstance; he came disarmed into the legate's presence, flung himself on his knees before him, swore fealty to the Pope, and paid part of the tribute which he owed for his kingdom as the patrimony of Peter.—The legate elated beyond measure at this triumph of the Papal power, had the insolence to trample upon the money which was laid at his feet as an earnest of the subjection of the kingdoms of England and Ireland.*

* Hume's History of England, chap. xi.

The other proceedings of Pope Innocent during the reign of John king of England, were of a similar nature.—The barons having taken up arms against the king, in order to resist the vexatious tyranny of his government, forced him to sign the famous deed of Magna Charta, which has always been since considered as the foundation of English liberty. The Pope thereupon issued a bull in which from the plenitude of his apostolic power, and from the authority which God had committed to him to build and destroy kingdoms, to plant and overthrow, he annulled and vacated the whole charter. He prohibited the barons to exact the observance of it; and the king himself to pay any regard to it: He absolved him and his subjects from all oaths, which they had been constrained to take to that purpose, and denounced a general sentence of excommunication against the barons.*—Encouraged by this bull, and the arrival of some foreign troops, John again took up arms to quell the rising spirit of liberty, and laid waste the kingdom with fire and sword.—Thus did the criminal and lawless ambition of this wicked Pontiff, Innocent the third, contribute to plunge one of the finest kingdoms of Europe in blood.

* Ibidem.

Boniface the eighth, filled the Papal chair at the close of the thirteenth century, and commencement of the fourteenth. He carried his pretensions respecting the Pontifical power to as great an extent as any of his predecessors—A dispute having arisen about the succession of the crown of Hungary the Pope took the side of one of the competitors, who was ultimately successful—On this occasion he wrote to his Legate in Hungary, in the following terms:—“ *The Roman Pontiff established by God, above kings and over kingdoms, sovereign chief of the hierarchy in the church militant, and holding the supreme rank above all mortals, judges in tranquillity from his throne, and scatters all evils by his look.*”* This Pontiff also claimed the kingdom of Poland as belonging to the Holy See. When Edward the first of England invaded and

* I have taken these words from l'Abbé Condillac Cours D' Etude, &c. Tome 9me P. 13. He adds the following remark, “ A ces mots ne droit on pas que Boniface a le délire et ne voit on pas combien il compte sur l' ignorance et sur la stupidité des peuples ? The Abbé might with stricter propriety have charged Boniface with *blasphemy*, and applied to him the prophecy of the man of sin, “ who shall sit in the temple of God, shewing himself that he is God.”

conquered Scotland, Boniface commanded him to retire from that kingdom, claiming it as "*having anciently belonged and still belonging in full right to the Roman church.*" He excommunicated the king of Denmark, placed his kingdom under an interdict, and condemned him to pay nine thousand marks, to the Archbishop of London: A legate was sent into Denmark, to execute this sentence; and he threatened to depose the king, and give his kingdom to another if he did not obey the Holy See.*

Albert of Austria having been elected king of the Romans, applied to Boniface to confirm his title, which the Pope refused. Albert having afterwards quarrelled with the ecclesiastical electors of the empire on the subject of some of the public revenues which they had applied to their own use, the electors had recourse to Boniface for protection. The Pontiff wrote to them in the following terms:—"To us belongs the right to examine the person who is elected king of the Romans, to consecrate and crown him, or to reject him if unworthy.—We, therefore, order you to signify, by proclamation, in such places

* Condillac, ubi supra.

“ as you judge expedient, that Albert the pre-
 “ tended king of the Romans do appear before
 “ us in six months, by his envoys, sufficiently
 “ authorised, and provided with titles to prove
 “ his rights, to purge himself, if he can, of the
 “ crime of treason against king Adolphus, and
 “ of the sentence of excommunication which he
 “ has incurred, by persecuting the Holy See and
 “ other churches, to do on all these points what
 “ we shall prescribe to him—otherwise we shall
 “ strictly prohibit the electors from acknow-
 “ ledging him as king of the Romans, we shall
 “ release them from their oath of allegiance, and
 “ we will proceed against him, and his adherents,
 “ with spiritual and temporal arms, as we shall
 “ judge proper.”*

Boniface about this time also quarrelled with
 Philip king of France; and thinking that it might
 be useful and advantageous to himself to be re-
 conciled to Albert, he at length issued a bull re-
 cognising him as emperor; but before doing this
 he exacted from Albert the most humiliating con-
 ditions. That prince acknowledged that the

* Tome 9me p. 15. Modern Universal Hist. vol. xxix.
 p. 255. Condillac.

Roman Empire had been transferred by the Holy See from the Greeks to the Germans in the person of Chalemagne; that the right of electing the king of the Romans had been granted by the Holy See, to certain ecclesiastical and secular princes, and that kings and emperors receive from the Holy See the power of the temporal sword.*—He also promised to defend the rights of the Holy See against all its enemies, whether kings or other sovereigns, to make no alliance with them, and to declare war against them if the Pope wished it.†

Boniface was equally violent and haughty in his conduct towards Philip the Fair, king of France, but he met with a much more determined resistance from that monarch, and was therefore less successful in his enterprizes against him.—At length the daring Pontiff was seized at Anagni, by the contrivance of the king of France, and confined for three days, during which he was treated with great indignity—He was restored to liberty by the efforts of the inhabitants of Anagni, who took up arms in his defence, and was con-

* Condillac Cours d'Etude, Tome 9me p. 24.

† Modern Univers. Hist, Vol. xxix. p. 257.

ducted by them to Rome, where he died a few days afterwards of chagrin, for the insults he had met with.

Having produced from history so many examples of the wicked and daring conduct of the Popes, and of their exalting themselves above the highest earthly authorities, and claiming the attributes of God himself; it is unnecessary for me to pursue this branch of my subject any further, as I should thereby exceed the limits which I desire to prescribe to myself; I shall, however, before I close the present chapter, quote two other instances of the exertion of a lawless and antichristian authority by the Roman Pontiff—the one a Bull of Pious the fifth, against Elizabeth, Queen of England; in the year 1570—and the other that against Henry, King of Navarre, and the Prince of Condé, in the year 1585, issued by Pope Sextus the fifth.

The Bull against Elizabeth, begins in these words: “He that reigneth on high, to whom is
“given all power in heaven and in earth, hath
“committed the one Holy Catholic and Apos-
“tolic Church, out of which there is no salvation,

“ to one alone on earth, namely to Peter, Prince
 “ of the Apostles, and to the Roman Pontiff,
 “ successor of Peter, to be governed with a pleni-
 “ tude of power: This one he hath constituted
 “ Prince over all nations, and all kingdoms, that
 “ he might pluck up, destroy, dissipate, ruin, and
 “ plant, and build.” The Pope afterwards de-
 “ clares in the same bull, that “ he thereby de-
 “ prives the Queen of her pretended right to the
 “ kingdom, and of all dominion, dignity, and pri-
 “ vilege whatsoever; and absolves all the nobles,
 “ subjects and people of the kingdom, and who-
 “ ever else have sworn to her, from their oath
 “ and all duty whatsoever, in regard of dominion,
 “ fidelity, and obedience.”*

The Bull against Henry of Navarre, and the
 Prince of Condé begins as follows: “ The au-
 “ thority given to St. Peter and his successors, by
 “ the immense power of the eternal King, excels
 “ all the powers of earthly kings and princes. It
 “ passes uncontrollable sentence on them all.
 “ And if it find any of them resisting God’s or-
 “ dinance, it takes more severe vengeance on
 “ them, casting them down from their thrones,

* Barrow’s Treatise of the Pope’s Supremacy, p. 5.

“though never so puissant, and tumbling them
 “down to the lowest parts of the earth, as the
 “ministers of aspiring Lucifer.”

After having attentively, considered the foregoing recital of the conduct of the Popes, the unprejudiced reader, will surely feel that the words of St. Paul are strictly applicable to a Power which was guilty of such enormities, and that the Popes sitting in the temple or Church of God, did actually exalt themselves above every thing that is called God, or that is worshipped, showing themselves to be God, i. e. claiming his authority and attributes. Indeed the whole prophetic description, when compared with the history of the Papacy, exhibits a no less graphic representation of that power, than the prophecy in the 53d of Isaiah, does of the sufferings of our Lord.

I have in the above detail, carefully avoided founding upon any thing of doubtful authority, and even upon such facts as rest upon authorities, which I have not the means of consulting. Thus in Vitringa's work on the Apocpypse, he states that Christopher Marcellus in an oration, addressed to Pope Julian II. at the Council of the La-

teran, used the following words: "Thou art the Shepherd, thou the Physician, thou the Pilot or Governor, thou the Husbandman,* thou, in short, art another God upon earth." Thomas de Vio, at a preceding session of the same council, is said by Vitringa, to have used these words to the same Pope, "That he was to be adored by all nations." Begninius in an oration to Pope Leo the tenth, the successor of Julian, is asserted to have expressed himself as follows: "Weep not, O daughter of Sion, for behold a Lion cometh of the tribe of Judah, David the king, &c." and on another occasion. "Thou art another Lion of men, not only another King of men, but King of kings, and Monarch of the terrestrial globe."†

It may be observed, however, that the title of

* Alluding probably to John xv. 1.

† The late excellent Mr. Granville Sharp, in his inquiry concerning the Roman Babylon, quotes from Banks' account of the inauguration of Pope Innocent X. in 1644, the following, as one of the Responses of the Priests on that occasion. "Domino nostro Innocentio decimo Universalis Matris Ecclesie Sponso a Deo unicè electo Felicitas."

“Supreme Pontiff,” which is notoriously assumed by the Pope, even in the present day, is in itself a blasphemous usurpation of that which is the incommunicable office and title of our Lord Jesus Christ, for He only is the High Priest of our profession; and any mere man who assumes the name of High Priest or Supreme Pontiff, is guilty of usurping that which appertains exclusively to the God-man, Christ Jesus. Another title applied to the Pope is that of *Sanctissimus Dominus*, Most holy Lord, which belongs to God only, and the Lord Jesus Christ.

Having concluded his description of the character of the man of sin, the apostle next reminds the Thessalonians, that while he was with them, he had warned them of these things, and he speaks of a certain obstacle to the revelation of Antichrist, which must be taken out of the way before his appearance, and this as we have already seen from the concurring testimony of the fathers, was the Roman Imperial power, on the destruction of which Antichrist was expected to appear. Accordingly, no sooner was the Western Roman empire overthrown, than the Papal power was seen rapidly growing up to maturity amidst the secular thrones which had partitioned among them the territories of the Cæsars.

From the 8th verse, we learn that the Lord shall consume the man of sin with the breath of his mouth, and destroy him with the brightness of his coming. The former clause may denote the gradual wearing away and consumption of that Power, by the light of the gospel, which manifestly began to take place at the Reformation in the sixteenth century, and has continued, though with considerable vicissitudes and interruptions, to the present day. The latter clause points out to us, that the final destruction of Antichrist shall not be effected until the second advent of our Lord. If, therefore, after having beheld the Papal power reduced to the lowest state of degradation and impotency since the commencement of the French Revolution, we have recently seen its apparent revival and re-establishment in a part of its lost influence and possessions, this event ought not to excite our surprise, as it would be inconsistent with the express declarations of prophecy to expect Antichrist to cease to exist before our Lord comes again to establish his kingdom on the ruins of all its enemies. Then only shall that Wicked One be destroyed by the brightness of our Saviour's appearance.

St. Paul concludes his description of Antichrist

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by declaring that “ *his coming is after the energy of Satan with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth that they might be saved. And for this cause, God shall send them strong delusion that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.* ”

It has already been proved from history, that the Papal power has arrogated to itself authority to trample upon the highest human dignities, and to absolve men from their oaths of allegiance to lawful princes; and that it has been the great patron of idolatry, and has thus in effect raised itself above all laws both human and Divine. Now it can require no arguments to prove to those who believe the Scriptures, that such a power seated in the Church of Christ, and pretending to be his Vicegerent, must owe its origin to the energy of the great enemy of God and man. The matter is self-evident. Since Satan is the father of lies, and of all evil, he must in a peculiar manner be the contriver of this monstrous wickedness. The coming of Antichrist is to be with all power and lying wonders. It is, accordingly, a matter of

notoriety, that Papal Rome has always pretended to support its authority by miracles. “Bellarmine reckons the glory of miracles as the eleventh note of the Catholic Church.”* If we go back to the earlier periods of the history of that church, we find that lying miracles are one of her most constant resources in order to support her false doctrines or her pretensions. Thus, at the second Council of Nice, which was acknowledged by Pope Adrian the First, and is now revered by Papists as the seventh general Council, the worship of images was supported by the most absurd and sottish stories of miracles.† Even in the present

* Bishop Newton's Dissert. on the Prophecies, Diss. XXII.

† Out of the acts of that Council, I have selected some examples of the miracles which are there recorded *as authentic*. From the life of one St. Symeon, the following story is related. A certain woman of Rhosopilis had lived with her husband twenty years, and had no children, and was also possessed with a devil. At length her husband expelled her from his house. She thereupon went to St. Symeon, who cast out the devil, and directed the woman to return to her husband, whose heart the Lord had turned to receive her. She, accordingly, went back to him, and soon afterwards conceived and brought forth a son. The relation afterwards goes on to say, “that the woman being led to it by faith, erected an image of St. Symeon in her house, which being overshadowed by the Holy

age, the Romish Church has not ceased to claim

“ Ghost, who dwelt in the Saint, performed miracles;—so
 “ that persons vexed with devils were cleansed, and the sick
 “ were cured by it. One woman who had constantly suffered
 “ for fifteen years with a flux of blood, came in faith to see
 “ the image, and immediately her flux was stopped. *For she*
“ said within herself, if I shall only see the likeness of the saint,
“ I shall be healed.”

Another story is told of an image of St. Symeon, which was assaulted by a multitude of infidels, or enemies of image worship. One man ascended a ladder to throw down the image; but no sooner had he put out his hand than he was struck down, and fell from the top of the ladder to the ground; a second and a third person who renewed the attempt shared the same fate. The relation ends as follows. “ Great fear then fell
 “ upon all the faithful that were present, who were struck with
 “ the blindness and audacity of these profane infidels, and
 “ *having adored the image with prayer, they departed.*”

προσκυνούντες μετὰ προσευχῆν τῇ εἰκόνι ἀνέχουσιν.

A story is related by Constantine the Bishop of Constantia in Cyprus, of a man who, as he was going to his work driving a pair of oxen, entered a chapel of the Virgin to pray, and seeing a picture of the Virgin on the wall, he took his goad and knocked out the right eye of the picture. After leaving the chapel, he struck his oxen with the point of the goad, whereupon the goad broke, and a piece of it flew into his right eye and put it out. The Bishop adds, “ I myself saw the man
 “ and knew that he was blind of one eye.”

The same Reverend Bishop tells a story of a man in the city of Citium, who having driven a nail into the forehead of

miraculous powers;* and she thus continues to identify herself with the prophetic description given of the apostasy and the man of sin by the apostle Paul. Nay, it would appear that the

a picture of St. Peter, was seized with an intolerable pain in his forehead, and remained in a state of torture for two days. The Bishop of Citium learning the circumstance, ordered the man to go and draw out the nail, he did so, and was immediately cured. This story was confirmed before the Council *by the oath of the Bishop of Citium !!!* See *Sacro Sancta*, Concil. ad Regiam Edit. Paris, 1671. Tome VII. p. 266—270.

* For evidence of this fact, see “Official Memoirs of the “Juridical Examination into the authenticity of the Miraculous events which happened at Rome in the years 1796–7,” —“with an account of similar prodigies which occurred about “the same time, at Ancona and other places in Italy.” Translated from the French, compared with the “Original Italian of “Sig. Gio. Manchetti, Apostolic Examiner of the Clergy. London, Keating & Co. 1801.

In the above publication, we are told, that no less than twenty-six pictures of the Virgin Mary opened and shut their eyes; which was supposed to be a manifestation of her peculiar grace and favour to the Roman people. At Ancona, the picture of the blessed Virgin, under the title of *the Queen of all the Saints*, opened and shut its eyes. At Veruli and other places, the pictures of the blessed Virgin and her infant son Jesus opened and shut their eyes. At Torrice there was a variation in the colour of the countenance in a statue of the blessed Virgin, called *our Lady of the Seven Dolors*, and some

power of working miracles is even ascribed to the present Pope. In a history of his seizure, by order of Bonaparte, and of his journey into France in the year 1809, is to be found the following passage:—"Pius the VII. is always a model of "patience and resignation; the persons admitted "to kiss his feet cannot contain their tears, and "every one considers him as a saint; *he has in-* " *deed performed several miracles.*" And again, "The Bishop of Nantes and some others who are "most favourable to the government, have been "sent to Fontainebleau, to endeavour to gain him "over; but his Holiness always shows the great- "est firmness. His life is that of a saint; he is "almost always in prayer. *He is said to have* " *performed several miracles.*"*

of the deponents add, that they observed a perspiration issue from the countenance!!! &c. &c. &c.

In the list of the Subscribers to "the Official Memoirs," are to be found the following Romish Archbishops of Ireland:

Most Rev. Dr. Troy, Archbishop of Dublin.

Most Rev. Dr. O'Reilly, Archbishop of Armagh.

Most Rev. Dr. Dillon, Archbishop of Tuam.

Most Rev. Dr. Bray, Archbishop of Cashel,

and also the Bishops of Cloyne, Ferns, Kildare, Elphin, Acanthos, Daulis, Ossory, Cork, Meath, Telmessan and Ardfort!!!

* The work from which these passages are taken, seems to bear almost an official character. Its title is, "Relation de ce

Thus, in every respect an exact resemblance has been traced between the man of sin, as described by St. Paul and the Papal power, so that we have the same reason for believing their identity, as for maintaining that the sufferings of Christ were intended in the minute and wonderful description of them given in the 53d chapter of Isaiah.—In the close of the prophecy of the man of sin, the apostle shows us the awful danger which is incurred by those who suffer themselves to be deluded by the lies of Antichrist.—In this condemnation we ought not however to include those who from involuntary ignorance, and the prejudices of education, remain in communion with the Church of Rome, and are at the same time true members of the spiritual Church of Christ; for many of these persons reject the blasphemous pretensions of the Popes with abhorrence, and are in spirit united with true Protestants, though severed from them in external communion. But all who support the worst errors of Popery, ought from this clause to see their sin and danger, and by repentance and faith in

“ qui s'est passé a Rome dans l'Envahissement des Etats du St.
 “ Siègè par les Francois et Fermeté du St. Pere pour défendre
 “ l'Eglise ou pièces Officielles et Authentiques qui ont paru
 “ a ce sujet.” 3 vols. 12mo. London, Keating & Co. 1812.

the Lord Jesus Christ, avert from themselves the wrath which shall at length overtake and overwhelm the Man of Sin and his abettors.—All those persons likewise who in the midst of the clear scriptural light, which through the rich goodness of God, is diffused throughout this Protestant kingdom, still remain in the communion of the Church of Rome, ought to be induced to search the scriptures for themselves, and to cast off the spiritual yoke of their priests. They will thus be led to see the errors of that Church, and will hasten to come out of her, lest they should be partakers of her sins, and receive of her plagues.*

* Rev. xviii. 4.

CHAPTER VII.

CERTAIN OTHER PROPHECIES BRIEFLY CONSIDERED, RELATING TO THE PAPACY AND CHURCH OF ROME.—INFERENCE THEREFROM THAT THERE IS NO HOPE OF THE REFORMATION OF THESE BODIES.—THE NECESSITY OF CONTINUED WATCHFULNESS ON THE PART OF PROTESTANTS.—PASSAGE OF A LATE SERMON BY THE REV. DR. CHALMERS QUOTED.—REMARKS UPON IT.—CONCLUDING OBSERVATIONS.

HAVING concluded what I had to offer upon St. Paul's prophecy of the man of sin, I now propose to touch very briefly upon two or three other parts of the prophetical writings, wherein the same subjects are treated of, as in that passage.

In the first year of Belshazzar, king of Babylon, the prophet Daniel beheld in vision, four beasts ascending out of the stormy sea.—These beasts are said, by the angel who interpreted the vision, to signify four kings, *i. e.* according to the prophetic style, four kingdoms which were to arise in the world.* Now these kingdoms are understood both by Jewish and Christian interpreters,

* Dan. vii. 1—3 and 17.

with an unanimity of sentiment which precludes all rational doubt as to the accuracy of the application, to signify the empires of Babylon, Persia, Macedon or Greece, and Rome; which have successively held rule over the Church of God.

The fourth of the beasts thus exhibited in vision to the eyes of the prophet, is described as possessing "*ten horns.*"* Now these horns are said by the interpreting angel to signify, ten kings† or kingdoms;—and even before the accomplishment of this part of the prophecy, it was so accurately understood, by the fathers of the Christian church, that they affirmed that these ten kings would divide among themselves the territories of the Roman empire. In exact harmony with the prophetic vision thus interpreted, history informs us, that in the fourth and fifth centuries, the western empire was overthrown by the Goths and Vandals, who divided among themselves its territories; and about the period of the fall of the empire, the following tribes seem to have been in possession of its provinces. 1. The Visigoths in Gaul and Spain. 2. The Suevi in Spain. 3. The Heruli in Italy. 4. The Franks in Belgium. 5. The Burgundians

* Dan. vii. 7.

† Ibid. vii. 24.

in Burgundy. 7. The Huns in Hungary. 8. The Ostrogoths in Mœsia. 9. The Lombards in Pannonia. 10. The Vandals in Africa.

The prophet Daniel further informs us, that “he considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things.”—Daniel was afterwards told by the angel, that this horn “should be diverse from the first.” “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.”

Now, it was the opinion of the fathers, that this *little horn* represented the same power, as the man of sin and son of perdition, mentioned in St. Paul’s prophecy. But since the man of sin has been proved to be the Papacy, if the above sentiment of the fathers be right, then it must follow, that the little horn is also the representative of the Papal power. Let us inquire therefore, how far his character corresponds with that power. The little horn was diverse from the others, i. e.

he was an anomalous power, and essentially different from the ten secular horns or governments. And is it not true of the Papacy, that its character was in like manner anomalous? All the other governments of the Roman empire are secular; but the Papacy is a spiritual dominion, and therefore diverse from the rest. The little horn had eyes like a man; this may denote its cunning and policy. And is it not true, that the Papacy was peculiarly distinguished for cunning and policy? But the eyes of the horn may be intended to point out also, the episcopal character of the power which it represents, the Greek word, *ἐπισκοπος*, literally signifying *an overseer*. The little horn had a mouth speaking great things.—And have we not seen from the historical details contained in the last chapter, that such was the character of the Papacy, which made the whole world resound with its high and blasphemous pretensions? It is further said of the little horn, that he shall speak great words against the Most High. And did not the Papal power speak great words against the Most High, when it gave its support to idolatry, and rebelled against its lawful sovereign, because he commanded the destruction of idols?—When it claimed a power to dethrone kings, to absolve men from their oaths of allegiance, and thus assumed

authority, which belongs to God and Christ only? The little horn was also to wear out the saints of the Most High, and to think to change times and laws. And has not the Papacy caused to be murdered, thousands and ten thousands of the saints of God, because they fearlessly exposed its corruptions, and refused to bow their necks to its spiritual authority? Did it not organize that infer-

* When, at the era of the Reformation, Pope Adrian the sixth, a well meaning Pontiff wished to introduce a reform into the Court of Rome itself; he was dissuaded from it, by Cardinal Francis Soderini, Bishop of Preneste, who among other reasons, used the following:—"That there was no hope of confounding or destroying the Lutherans by a reformation of the Court of Rome. That on the contrary, it was the true way to give them more credit, for if the people, which always judges by the event, were to see a reformation begun, they would suppose that since there had been good cause to oppose some abuses, there was room for believing that the other novelties proposed by Luther were well founded."—"That in reading the history of past ages, it may be seen that the heretics who had rebelled against the authority of the Church of Rome, had always founded their arguments upon the corrupt manners of the Papal Court. Still however, the Popes had never thought it would be of any use to introduce a reform, but had satisfied themselves, after employing exhortations and remonstrances, with engaging Princes to protect the church."—"That heresies had never

nal tribunal the Inquisition, which has emulated in atrocity, the character of wicked spirits? Has it not by trampling on all laws divine and human,

“ been put an end to by reformation, but by Crusades, and
 “ by exciting sovereigns and nations to extirpate them.
 “ That it was by these means that Innocent the third had hap-
 “ pily extinguished that of the Albigenses in Languedoc, and
 “ his successors had employed no others against the Walden-
 “ ses, the Picards,” &c.—“ That it would be impossible to
 “ effect any reform, without diminishing considerably the
 “ ecclesiastical revenues which were derived from four sources,
 “ the one temporal, viz. the Domains of the State ; the three
 “ others spiritual, namely, indulgences, dispensations, and the
 “ collation of benefices, and that none of these could be dried
 “ up without occasioning to the Holy See, a loss of a fourth
 “ of its revenues.” The above is extracted from the work
 of a *Catholic writer* of great authority. *Histoire du Concile*
de Trente Par Fra Paolo Sarpi, Tome I. p. 42, 43.

That the reader may know the nature of that revenue which would have been *dried up* by any Reformation at Rome, I shall here insert from Mr. G. Sharpe's Inquiry concerning the Roman Babylon, an Extract by Sir Richard Steel, from the “ *Taxa Camerae seu Cancellariae Apostolicae*,” printed about the beginning of the sixteenth century, by “ authority of the
 “ then Pope, being a Table of the Fees paid him for Absolu-
 “ tions, Dispensations, Licences, Indulgences, Faculties, and
 “ exemptions.”

“ The price of a Pardon or Absolution for a
 “ Layman that stole holy or consecrated things
 “ out of a Holy Place, is rated at,

£ 0 10 6

thought to change times and laws? The apostle saw three of the first horns rooted out before the little horn. Accordingly history testifies, that

“ For a Priest that restores not to the			
“ Church the holy things he took away,	-	0	10 6
“ For a Priest for the vice of simony,	-	0	10 6
“ For a Layman for murdering a Layman,		0	7 6
“ For him that killeth his father,	- -	0	10 6

(or mother, or wife, or sister, or kinswoman :—

These are all separate articles—to the last of which is added, “ *if they be of the laity*, are

“ rated at no more but 10s. 6d. and his letters

“ of absolution will cost him 10s. 6d. But if

“ the party slain be a clerk, or priest, or clergy-

“ man, then the murtherer is bound to go to

“ Rome and visit the Apostolic See.)

“ For a Priest or Clergyman that keeps a con-

“ cubine; and also his Dispensation to save him

“ from being *irregular*, - - - - 0 10 6

“ For him that lyeth with his own mother (or

“ sister, or god-mother,) - - - - 0 7 6

And among the Dispensations;—

“ To marry in the first degree of consanguini-
 “ nity, - - - - - 2 14 0

Pope Leo X. having in the year 1517, published a sale of plenary Indulgences, made a grant of the Revenues to arise therefrom, within the electorate of Saxony, to his sister Magdalen, married to Cibo, natural son of Pope Innocent VIII. who in consequence of that marriage had made Leo a Car-

the three Gothic kingdoms of the Heruli, the Ostrogoths, and the Lombards in Rome and Italy, were successively rooted out, preparatory to the full developement of the Papal power.

Thus, by a comparison of all the features of character of the little horn with the Papacy, their identity is established, and it follows that by this little horn the Papal power was certainly intended.

In the 13th chapter of Revelation, two beasts were exhibited to the eye of the Apostle John, the first having seven heads and ten horns, with ten crowns upon his horns. This hieroglyphic

dinal at fourteen years of age. Magdalen anxious to make her brother's gift as profitable as possible, appointed Aremboldi, then a Layman, but subsequently created Archbishop of Milan, to manage the business for her, who intrusted the collection of the indulgences to the highest bidders. These collectors, says Fra Paolo Sarpi, the Catholic Historian already quoted, "*caused much scandal by their immoral lives and debaucheries, spending in taverns and elsewhere, in gaming and other things, not fit to be mentioned, what the people saved from their necessary expenses, to purchase indulgences.*" How justly was a church that practised such things called by the Spirit of Prophecy, *Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth!*

is easily identified with the fourth beast of Daniel, as well from the circumstance of their both having ten horns as from that of the fourth beast of Daniel, and the beast of the Apocalypse being equally destroyed at the second coming of Christ, and on the establishment of his kingdom. The first beast of St. John is, therefore, the secular Roman empire, after its division into ten kingdoms.

The second beast seen by John had two horns like a lamb, and spake as a dragon. His lamb-like horns indicate that he professes to be a minister of Christ: his dragon-like speech proves him to be in reality a minister of Satan. The whole description given of this beast shows him to be a spiritual or ecclesiastical power, exercising universal authority within the territories of the western empire. Now as the Papacy is the only power to which this character is attributable, it follows that St. John's second beast represents the Papacy, and is the same as the little horn of Daniel's fourth beast, which symbol is wanting in the first beast of the Apocalypse. In confirmation of this conclusion, it is observable that the second beast is said to work miracles like the man of sin of St. Paul, and he is in other passages of the Revelation denominated the false

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prophet, and thus his ecclesiastical character is determined beyond the possibility of doubt.

It is further manifest, that the Harlot Babylon the Great, which was exhibited to the eyes of the Apostle John in the 17th chapter of the Revelation, is a symbol of Papal Rome—but for complete satisfaction on this point, I must refer the reader to the works of Bishop Newton, and other commentators; as my limits will not permit me to enter upon the illustration of it. I shall, however, remark, that it is admitted by Bossuet, and other Popish writers, that under the symbol of this Harlot, the city of Rome was pointed out; and they endeavour to evade the argument of Protestants from this passage by contending that it was Heathen, and not Christian Rome. But it may be asked, where was the mystery of Heathen Rome being drunken with the blood of the saints and martyrs of Jesus, and why should the Apostle “wonder with great admiration”* at this circumstance, if Rome Heathen had been intended?—But that Rome, calling herself Christian, and professing to be the Spouse of Christ should be intoxicated with

* Rev. xvii. 6.

the blood of his servants, this indeed was a mystery which might well excite the admiration of the Apostle John!—Now, it may be asked, has not Papal Rome drank even to intoxication of the blood of the servants of God? Does not the blood of the Albigenes and Waldenses, who were exterminated by fire and sword at the instigation of the Popes cry out for vengeance against her? Does not the blood of thousands and ten thousands slain in different parts of Europe at the era of the Reformation bear testimony against this Apostate Church?* Does

* The Providence of God has so ordered it, that many of the most shocking enormities of the Romish Church have been recorded by Historians, who lived and died in communion with her. Thus, Fra Paolo Sarpi relates the fact, that “In the Low Countries the number of those who were hanged, beheaded, burnt, and buried alive, for heresy, from the first Edict of Charles the 5th to the peace of Chateau Cambresis, amounted to *fifty thousand*.” See his *Histoire du Concile de Trente*, Tome II. p. 52.—L’Abbé Condillac states, that the number of Protestants who perished in France in the Massacre of St. Bartholomew, were reckoned at Seventy thousand; in the *Memoirs of Sully*, and by another author they were computed at one hundred thousand. See *Cours D’Etude pour l’Instruction du Prince de Parme*, Tome X. p. 149.—As L’Abbe de Condillac was a Catholic, and has not controverted the accuracy of Sully, we may consider his silence as conclusive in favour of that statement.

not the atrocious guilt of all the butcheries and all the burnings of the infernal Inquisition lie at her door? * There is another reason

* It is well known, that an execution of the Inquisition was called by the name of an *Auto da fé*, or Act of faith. The following is a description of some of the circumstances which attended these dreadful exhibitions:—"When the culprit, after undergoing the torture and a long imprisonment, was at last handed over to the secular power, as impenitent, contumacious, or relapsed, the spectacle exhibited to the people was still more cruel and terrible than that which the holy fathers enjoyed in their pitiless dungeons.—The condemned were then led forth to execution by burning, and of this display of supplicatory vengeance, the most tremendous and awful solemnity was made. Notice was given at the Churches that on a particular day, (generally a festival or Sunday) an *act of faith* (which originally meant a sermon concerning the faith preached on such occasions) would be given at such a particular place, and an indulgence of forty days offered to all who should go to witness the transactions there to be performed, the torments and punishment of heretics.—Great crowds of the faithful attended—the monasteries sent forth their tribes—the clergy from a considerable distance, poured towards the execution—the civil authorities of all classes were on duty—the greatest preparations were made—the bell of the cathedral tolled—the standard of the inquisition was unfurled, and the train of heretics dressed in sackcloth painted with flames, devils, and monsters, and walking bare-foot, accompanied with

which is quite decisive in shewing the Rome Christian is intended by the Harlot. Her destruction immediately precedes the second

“cannibals, which we have neither space nor desire to describe,
 “proceeded, first, in procession from the prison to the holy
 “office to hear a sermon, and then to the place of execution.
 “The prisoners were frequently reserved till there was a sufficient accumulation of them for one grand tragedy. To this
 “entertainment, kings, princes, grandees, and courtiers, were
 “invited, as to a magnificent bull fight, a splendid display of
 “fire-works, or a gorgeous theatrical exhibition. The effect
 “of the pageant was not to be weakened by the emotions of
 “pity—Philip II. enjoyed the sight with a countenance and
 “a heart unmoved. Charles II. had the most pompous one
 “that ever was displayed prescribed to him as a medicine.
 “It will be seen in accounts of these spectacles, with what
 “unmoistened eyes and unruffled features even the ladies at
 “the court beheld the writhings and convulsions of those
 “suffering wretches, heard their horrible cries, and resisted
 “their moving appeals. To have shed tears would have been
 “a crime. They would as soon have wept over Satan in the
 “burning lake. Philip III. is said to have expiated some natural tears shed on this occasion with his blood; that is,
 “with a drop of his blood drawn by the inquisitor-general,
 “and burnt by the hands of the common executioner, as an
 “emblem of the punishment such heretical sympathy
 “deserved. The preacher who delivered the sermon
 “of the faith at the great Auto before Charles II. in
 “1680, where 120 prisoners were present, nineteen of whom

advent of Christ, is manifest from Rev. xvi. 14, 15, compared with the following chapters, and therefore Rome in her nominally Christian,

“ were in an hour to be cast into the flames, in the plenitude
 “ of his joy burst into an appropriation of the words of the
 “ Canticles. ‘ Oh ! thou tribunal,’ said he, ‘ for boundless
 ‘ ages mayest thou keep us firm in the faith, and promote the
 ‘ punishment of the enemies of God. Of thee I may say what
 ‘ the Holy Spirit said of the church. *Thou art fair, my love,*
 ‘ *thou art fair as the tents of Kedar, as the sightly skins of*
 ‘ *Solomon.*’

In the first six months after the establishment of the Inquisition at Seville in Spain, 300 persons accused of Judaizing after conversion were burnt. In the space of about forty years, there had been burnt in the diocese of Seville, more than 4000 individuals ; 5000 houses remained shut as after a pestilence, and consequently so many families had been exterminated. “ I do not wish,” says the Chaplain of the inquisitor-general of that time, “ to write any more concerning the mischiefs of
 “ this heretical pravity ; suffice it to say, that since the fire is
 “ kindled, it shall burn till no more wood can be found, and
 “ that it will be necessary for it to blaze, till those who have Judaized, be spent and dead, and not one remain.”

Dr. Wilcox, afterwards Bishop of Gloucester, in a letter to Dr. Burnet, speaking of *an act of the faith*, (or execution by the Inquisition) celebrated at Lisbon, on the 10th December, 1705, says, “ Of the five persons condemned, there were four
 “ burnt. Two were first strangled, and two, a man and a woman, were burnt alive. The execution was very cruel ; the

and not her Pagan character, is certainly the subject of this vision.

I have thus endeavoured to show, that the little horn of the fourth beast, in the Prophecies of Daniel, and the second beast of the Apocalypse, were equally the representatives of the Papal dominion, and that the Apocalyptic Babylon is Rome Papal. All these symbols are therefore to be identified, with the falling away or apostasy, and the man of sin, and son of perdition, which form the subject of the prophecy recorded in the second Epistle to the Thessalonians.

“ woman was alive in the flames half an hour, and the man
 “ above an hour. The present king and his brother were
 “ seated in a window so near, as to be addressed in very moving terms by the man, while he was burning. The favour
 “ he asked, was only a few more faggots, yet he was unable to
 “ obtain it. Those who are burned here, are seated on a bench
 “ twelve feet high, fastened to a pole, and above six feet higher
 “ than the faggots. The wind being a little fresh the man’s
 “ hinder parts were perfectly wasted, and as he turned himself
 “ his ribs opened before he left speaking; the fire being recruited as it wasted, to keep it just to the same degree of
 “ heat. All his entreaties could not procure him a larger allowance of wood to shorten his misery.” The above information, is extracted from the Review of Puigblanch’s *Inquisition Unmasked*, in the *British Review*, for 1817.

Now, if these various applications of Scripture be correct, we may expect to find on a further search into the records of prophecy, an undeviating harmony in its declarations, with respect to the future fate of each of these enemies of Christ and his Church, for if they all represent the same objects, it is plain, that their end must be simultaneous, and any dissonance in this respect, would be an unsuperable objection, to the accuracy of the interpretation, which has been offered in these pages.

In Daniel's vision of the four beasts, the end of the fourth beast (i. e. the Roman empire) with his little horn is thus described, "I beheld till
 " the thrones were cast down, (or set) and the
 " Ancient of days did sit, whose garment was
 " white as snow, and the hair of his head like the
 " pure wool: his throne was like the fiery flame,
 " and his wheels as burning fire. A fiery stream
 " issued and came forth from before him; thou-
 " sand of thousands ministered unto him, and ten
 " thousand times ten thousand stood before him:
 " the judgment was set, and the books were open-
 " ed. I beheld then, because of the voice of the
 " great words, which the horn spake: I beheld
 " even till the beast was slain, and his body de-

“stroyed and given to the burning flame.”—“I
 “saw in the night visions, and behold one like
 “the Son of Man, came with the clouds of hea-
 “ven, and came to the Ancient of days, and
 “they brought him near before him. And there
 “was given him dominion and glory, and a king-
 “dom, that all people, nations, and languages,
 “should serve him : his dominion is an everlast-
 “ing dominion which shall not pass away, and his
 “kingdom, that which shall not be destroyed.”*

It is apparent, from this description that the destruction of the fourth beast and his little horn, either immediately precedes or is coincident with the second coming of the Son of Man, with the clouds of Heaven, and the establishment of his kingdom upon earth.

Let us next open the book of Revelation, and we shall there find the following account of the destruction of the beast, and the false prophet, or second beast with lamb-like horns. “And
 “I saw heaven opened, and behold a white horse;
 “and he that sat upon him was called Faithful
 “and True, and in righteousness, he doth judge

* Dan. vii. 9—14.

“and make war. His eyes were as a flame of
 “fire, and on his head were many crowns; and
 “he hath a name written, that no man knew but
 “he himself. And he was clothed with a vesture
 “dipped in blood: and his name is called the
 “Word of God.” “And I saw the beast, and
 “the kings of the earth and their armies
 “gathered together, to make war against him
 “that sat on the horse, and against his army, and
 “the beast was taken, and with him the false
 “prophet, that wrought miracles before him,
 “with which he deceived them that had received
 “the mark of the beast, and them that worship-
 “ped his image. These both were cast alive into
 “a lake of fire, burning with brimstone.”*

We learn from what is here revealed, that the
 Apocalyptic beast and the false prophet, or se-
 cond beast, are taken and cast into a lake of fire,
 burning with brimstone at the second coming
 of Christ, and immediately before the establish-
 ment of his kingdom—for no sooner are they thus
 destroyed, than the binding of Satan takes place,
 and the Millennial reign of Christ and his Saints.—
 In like manner, it appears from the 18th chapter
 of Revelation, that the destruction of Babylon

* Rev. xix. 11—13, 19, 20.

immediately precedes these events.* We have also seen in a former chapter, that the man of sin, and son of perdition, prophesied of by St. Paul, is to be destroyed by the brightness of the coming of Christ.—Therefore it follows, that the little horn of Daniel's fourth beast, the man of sin and the Apocalyptic false prophet, or second beast, are all destroyed at one and the same time, viz. that of the second advent, and that Babylon falls immediately before that event: and hence we may discern new reasons for believing that these various symbols, represent the same enemies of the Church, which entirely harmonizes with the conclusions we have already arrived at, that they all relate to the Papal power and the Church of Rome,

From the various passages of prophecy, which have been examined, an inference may also be drawn, that there is no hope, that either the Papal power, or the body of the Romish Church will be reformed.—They are both destined to perish, with the most awful tokens of the Divine wrath, and they will persist to the last, in their

* It would appear that Babylon is destroyed before the false prophet, or second Apocalyptic beast. The Papacy is therefore to survive the Church or City of Rome.

rebellious opposition, to the cause and kingdom of Christ.—Accordingly when in the 16th chapter of the Apocalypse, the Apostle sees three unclean spirits go forth to gather the kings of the earth to the battle of the great Day of the Lord, one of these spirits comes out of the mouth of the false prophet or the Papacy.—In like manner we learn from the vision of the four beasts in Daniel, that the awful end of the fourth or Roman beast, is “because of the voice of the great words, which “the (little) horn spake;”* and in St. Paul’s prophecy of the man of sin, that power receives the name of *the son of perdition*, as well perhaps in reference to its fearful end, as to its near resemblance to the character of Judas, the professed apostle, but the betrayer, of our Lord.—With respect to Babylon or Rome Antichristian, it is said, That “a mighty angel took up a stone, like a “great millstone, and cast it into the sea, saying, “thus, with violence, shall that great city Babylon be thrown down, and shall be found no “more at all.” “And in her was found the “blood of prophets and of saints, and of all that “were slain upon the earth.”†

Another reflection which forces itself upon

* Dan. vii. 11.

† Rev. xviii. 21, 24.

our mind from the consideration of the prophecies, respecting the apostacy of the Church of Rome, and the Papal power is, that it is of the utmost importance Protestants should exercise an unceasing watchfulness, against the machinations of these enemies. Even in their dying agonies, they will strive hard for the mastery, and there is reason to fear that they will continue to the very last to beguile unstable souls.*

While upon this subject, I feel myself called upon to make some remarks upon the following passage, in a recently published sermon of a justly celebrated person of the present day, which has already been referred to in the preface.†

“ Why, my brethren, the supposition may be
 “ a very odd one, nor do I say that it is at all
 “ likely to be realized,—but for the sake of illus-
 “ tration, I will come forward with it. Conceive
 “ that the Spirit of God, accompanying the cir-
 “ culation of the word of God, were to intro-
 “ duce all its truths and all its lessons into the

* 2 Pet. ii. 14.

† A Sermon preached before the Auxiliary Society Glasgow, to the Hibernian Society. By the Rev. Dr. Chalmers, Minister of the Tron-Church, Glasgow, pp. 33, 34.

“heart of every individual of the Catholic priest-
 “hood; and that the Pope himself, instead of
 “being brought down in person from the secular
 “eminence he occupies, were brought down in
 “spirit, with all his lofty imaginations, to the
 “captivity of the obedience of Christ,—then I
 “am not prepared to assert, that under the in-
 “fluence of this great Christian episcopacy, a
 “mighty advancement may not be made in
 “building up the kingdom of God, and in throw-
 “ing down the kingdom of Satan, throughout all
 “the territories of Catholic Christendom. And
 “yet, with all this, the name of Catholic may be
 “retained,—the external and visible marks of dis-
 “tinction, may be as prominent as ever,—and
 “with all those insignia about them, which keep
 “up our passionate antipathy to this denomina-
 “tion, there might not be a single ingredient in
 “the spirit of its members, to merit our rational
 “antipathy.”

I will not conceal the regret which I felt in
 perusing the foregoing observations.—Had they
 come from a common writer I should have left
 them unnoticed, but the weight, and name, of their
 respected author, forbid me to hope that any un-
 scriptural sentiments, even though stated only in

the form of hypothesis, can fail of being extensively injurious, when circulated with the sanction of his authority.—In reference to the sentiments above expressed, I will admit that they are guarded with the remark that the writer does not affirm the accomplishment of what he supposes at all likely to be realized.—But, we may surely be permitted to remind Dr. Chalmers, that, according to the principles he has so ably laid down in another place, there are in all subjects connected with Divine Revelation, two questions to be asked by the Christian, and especially the Christian preacher, before he hazards any supposition, even for the sake of illustration. The first is, “Whether God has spoken on the thing to be “supposed?” The second is, “What has He “spoken?”—If there were no sure word of prophecy given to the Church of God, to be a light shining in a dark place; or if that word of prophecy had been silent respecting the point in question, then it may be admitted, that it were allowable for the preacher to wander into the regions of conjectural possibilities in search of new illustrations. But if both the rise and future fate of Papal Rome be declared in the Scriptures, in a manner so clear as to have produced an unanimity of sentiment in this respect, among the ablest as

well as most cautious interpreters, then there is an end of conjecture on these points, and we may say in the words of Dr. Chalmers himself, "God hath spoken, and the right or liberty of speculation no longer remains to us."*

Now, that such an unanimity of sentiment has existed, may be inferred from the most indisputable facts.—Not only did the first reformers of the Protestant Churches, both at home and abroad, agree in referring the leading prophecies concerning Antichrist to Papal Rome, but to their authority we may add that of a host of later writers, among whom may be named, Sir Isaac, and Bishop Newton, the illustrious Mede, the learned Vitringa, Dr. Henry More, Brightman, Owen, Daubuz, Mr. Lowth, &c.—These eminent men, whatever variation of opinion may have obtained among them in the minuter parts of the great scheme of Scripture prophecy, would have united in rejecting as unscriptural and dangerous the idea of its being even possible that Papal Rome should become a great Christian episcopacy, or in any sense whatever an instrument of building up the Church of

* See the chapter on the supreme authority of Revelation in Dr. Chalmers' work on the Evidences of Christianity.

God.—It is true that we are not to call either the first Reformers or their illustrious followers whom I have named, our masters.—Their opinions, no less than the doctrines of the Romish Church, must be sifted by the most rigid canons of Scriptural criticism. To this task we would therefore invite the high talents of Dr. Chalmers.—Laying aside the feeble and unsteady light of human reason and conjecture, and taking into his right hand that Divine lamp of prophecy which has borrowed its splendour from the throne of God and the Lamb, we would request him to descend into the deepest caverns and most cheerless recesses of Romish superstition and cruelty;—to unlock the most impenetrable of the dungeons of the Inquisition;—and ascending thence as from the regions of death and of Hades; we would ask him successively to take his station on each of the seven hills of that city which has blasphemously called herself eternal, and discern if in this wide progress, one ray of spiritual light, or of scriptural hope with respect to the future destinies of Papal Rome shall gild her horizon.—If we mistake not, no other light will meet his eyes than the glare of the distant lightnings, the harbingers of that storm of wrath which shall overwhelm Babylon with irretrievable destruction.—And it may hap

that in the extensive survey we have proposed to him, his ears shall catch the sounds of a voice from heaven. "Therefore shall her plagues come
 "in one day, death, and mourning, and famine;
 "and she shall be utterly burned with fire: for
 "strong is the Lord God who judgeth her."—
 "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you
 "on her."*

* Rev. xviii. 8, and 20.—The expectations of Protestant commentators, with respect to the final desolation of the City of Rome, seem to receive a wonderful confirmation from the present state of the climate of Italy.—In consequence of the progress of the *Malaria*, an unhealthy constitution of the atmosphere which exists in certain parts of Italy, the country surrounding Rome has already become uninhabitable, and the pestilent air has at length begun to affect the city itself.—I select on this singular subject the following information from an article on the agriculture and statistics of Italy, in the *Edinburgh Review* for September, 1817.

"Another fact seems to be undeniable, that whatever be the
 "cause of this evil, its effects have increased, and are increasing at this moment.—In the times of the Roman power the
 "insalubrity was confined to a few spots, and the country
 "round Rome was extremely populous, though it be now a
 "wilderness almost without inhabitants.—During the summer
 "it is so unhealthy that the shepherds and their flocks come
 "every night to take shelter within the walls of Rome, as the

I hope that Dr. Chalmers will receive these free remarks, in the same spirit with which they are offered; that of most sincere regret, at my be-

“ only means of avoiding the danger to which they would be
 “ exposed by passing the night in the country.—The popula-
 “ tion of Rome itself appears to be diminishing; in 1791, the
 “ inhabitants were estimated at 166,000; in 1813, when our
 “ author visited Rome again, the number did not exceed
 “ 100,000, of whom 10,000 might be counted as vigneron, s,
 “ gardeners, and shepherds. This extraordinary diminution
 “ in twenty-one years, is no doubt to be in part attributed to
 “ the revolutions which Rome had experienced during that
 “ period, but the greater part, in the opinion of Chateaubieux,
 “ is to be ascribed to the increased action of the Malaria,
 “ which appears to be investing the city on every side. The
 “ hills and elevated grounds within the walls of the city where
 “ this insalubrity in former times was never felt nor even sus-
 “ pected, are now affected by it in summer. The Quirinal,
 “ the Perician, the Palatine, are all visited by a calamity
 “ which was formerly unknown to them. If you look at the
 “ environs of the city, the beautiful Borghese Villa, the summit
 “ of Mount Maria, the Villa of Pamfili, though the two latter
 “ are in such dry and elevated situations, have begun to suffer
 “ from the same cause.”—

“ That the inhabitants of Rome should be under no alarm,
 “ that the government should be taking no steps to discover
 “ the cause or the remedy for this great calamity, is not easily
 “ explained. Is it that an enemy who approaches slowly and
 “ invisibly does not effect the imagination, even when the rea-

ing obliged by regard for the interests of what appears to me, to be important Scripture truth, to dissent from any observations of a person, for

“son is convinced of the greatness and the reality of the danger? Or is it that men feel themselves overwhelmed by the magnitude of the evil, and think no more of providing a remedy against it, than they would against any thing that was to change or abolish the present laws of nature, and involve the world itself in ruins? For this last view of the subject there is certainly no good reason that can be assigned. To restore inhabitants to the Maremma, is undoubtedly difficult; but could the property of that great plain be sufficiently subdivided, and were liberty to restore to Italy that activity and exertion which once prevailed in it, there is reason to think that the same effects would result from it which took place in former ages—and that the insalubrity of the Campagna, would either be exterminated or reduced within very narrow bounds. If measures of this kind are not pursued, the consequences must be fatal. The great city which has arrogated to itself the name of eternal—which has already experienced the extremes of good and bad fortune, which after being reared by heroes, has suffered itself to be ravaged by barbarians, and finally, to be governed by Priests, which in the days of its prosperity conquered the world by its arms; and in the days of its weakness enslaved mankind by its opinions;—that city is about to fall a prey to an invisible enemy, which a vigilant and wise administration would have enabled it to resist.”

Such are the speculations of the Edinburgh Review on this subject, so interesting to the humble and devout student of

whom I entertain so unfeigned a respect, on account of his eminent services to the cause of Christianity.

But in reality, the experience of past ages would be lost upon us as well as those prophetic warnings, announcing to the Church the nature of that great enemy, which she was to encounter in the last ages, if we could in opposition to all the moral analogies of our nature, and to all prophecy, amuse ourselves with delusive hopes, of the reformation of a power, which is, if I may so speak, the embodied malice, and cunning of the

sacred prophecy. It was not to be expected that the conductors of that work should look further than second causes, in attempting to account for the above circumstances. To view the hand of God in the operations of his providence, or to give credit to what is revealed in the scriptures concerning the evil and the punishment of sin, form no part of the creed of those who in the present day call themselves philosophers. But surely the Christian who reads in the word of God, the awful threatenings denounced against Babylon, and who with humble faith waits for their accomplishment as the sure harbingers of those scenes of peace and of glory, which are promised to the Church in the last ages, cannot fail to see in the atmospherical pestilence which is rapidly depopulating the city of Rome, the commencement of those plagues whereby she shall soon perish for ever.

great enemy of man. Indeed it was well observed, with respect to that system by one, who was no common-place observer, that "It is perhaps impossible in the very nature of things, that such another scheme as Popery could be invented. It is in truth the *mystery of iniquity*, that it should be able to work itself into the simple, grand, sublime, holy institution of Christianity; and so to interweave its abominations with the truth, as to occupy the strongest passions, and strongest understandings! While Pascal can speak of Popery as he does, its influence over the mass of the people, can excite no surprise.—These two master principles—That we must believe as the Church ordains, and that there is no salvation out of this Church—oppose, in the ignorance and fear which they beget, an almost insuperable barrier against the truth."

"Popery," (says the same writer,) was the master-piece of Satan. I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan for forming manacles and mufflers for the human mind. It was a well laid design to render Christianity

“ contemptible, by the abuse of its principles and
 “ institutions. It was formed to overwhelm, to
 “ enchant, to sit *as the great Whore making the*
 “ *earth drunk with her fornications.*” *

It now remains for me to conclude with one or two practical remarks.—Let us, in the first place, from the view which has been taken of the principles and practice of the Church of Rome, learn to value more highly the inestimable blessings of the Reformation, and also more sedulously to cherish the great principles of Scripture truth and religious liberty, which flowed to us from that source. The spirit of Popery is actively at work even in the Reformed Churches. Hence the determined and persevering opposition of many who call themselves Protestants, some of them even of Episcopal rank, to those associations of which it is the simple but sublime object to disseminate the records of Revelation without note or comment among all nations. Many of the doctrinal errors among Protestants of the present day, may, in like manner, be traced to the same

* Life, Character, and Remains of the Rev. Richard Cecil, pp. 133, 135.

'Mystery of Iniquity which had begun to work in the days of the Apostles, and has never been entirely expelled even from the Protestant churches, notwithstanding that their formularies and confessions are so decidedly opposed to the pernicious errors of Papal Rome. Let us, in the second place, imbibe a more ardent charity towards our Protestant brethren of other communions, convinced as we may be of what small moment are the differences which separate from each other, the various churches of the Reformation, when compared with the almost immeasurable distance at which all genuine Protestants* are removed from that church which was exhibited to the Apostle John under the form of a harlot drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

* Under this designation I do not include those who deny the Divinity and Atonement of our Lord. They are even farther removed from the truth than the Church of Rome.

THE END.

Young, Gallie, & Co. }
Printers.

1 PART 2)

THE
SCHEME
OF
PROPHETIC ARRANGEMENT
OF THE
REV. EDWARD IRVING AND MR. FRERE
CRITICALLY EXAMINED;
WITH SOME REMARKS ON THE PRESENT ASPECT OF AFFAIRS IN
REFERENCE TO THE FULFILMENT OF
PROPHECY.

By WILLIAM CUNINGHAME, Esq.

OF LAINSHAW, IN THE COUNTY OF AYR.

GLASGOW :

Printed at the University Press,
FOR THOMAS CADELL, HATCHARD & SON, AND
JAMES DUNCAN, LONDON;
WAUGH & INNES, AND W. WHYTE & CO. EDINBURGH;
AND MAURICE OGLE, GLASGOW.

1826.

GLASGOW :
ANDREW DUNCAN,
Printer to the University.

PREFACE.

SINCE this Tract was sent to the press, I have procured from London a copy of the corrected edition of Mr. Frere's work lately advertised, and I find, upon consulting his chart, that I have misunderstood his meaning with regard to the extent of time which he assigns to the fifth seal. Mr. Irving considers this seal as covering the whole period of twelve hundred and sixty years, and as Mr. Irving seems throughout his work, implicitly to follow Mr. Frere, and merely to expound his system, I very naturally supposed that he expressed the matured sentiments of Mr. Frere, and that this gentleman who, in the chart prefixed to his second edition, had given to the fifth seal a period of only *one year*, viz. the year 606, had since then changed his views and assigned to it a duration of *twelve centuries*, from 606 to 1789. By the chart in his corrected edition, I find I was mistaken, and that he now supposes this seal to have *commenced* and *ended* about the year 628, still giving to it *only one year*. I have, however, in vain sought in tables of chronology what great event took place in the year 628, to fulfil one whole seal or roll of that book which contains the development of the

mysterious purposes of God, to the end of the ages. I also in vain endeavour to comprehend how the events of any one year, however important, can fulfil the language of Rev. vi. 11. which evidently belongs to the seal in question, and comprehends in it *the whole period* of the waiting expectation of the slaughtered saints, till the pre-predicted vengeance is executed on their enemies in the period of the seventh trumpet. It seems to me, therefore, that Mr. Frere's interpretation of this seal, requires only to be set before the judicious reader in order to be rejected.

Having thus acknowledged wherein I have unintentionally misapprehended Mr. Frere, I must now complain of one or two departures from the just rules of controversy upon his part. In criticising a passage of my work relating to the fulfilment of the fourth vial, he continues in his edition of 1826, to quote from my first edition, though I have in my second edition considerably amended my former explanation. Again, Mr. Frere having in his two first editions, in reasoning against my scheme of the vials, incautiously alleged, that this scheme had been adopted by me, in subordination to my scheme of the seals, and because the consistency of my scheme of the seals and trumpets required it; I in a paper in the *Christian Observer* for August 1815, corrected Mr. Frere's mistake, showing him, that my scheme of the vials was laid before the public in the *Christian Observer* for the year 1808, and that my theory of the seals was adopted from Arch-

deacon Woodhouse, whose work I did not meet with till two or three years after my paper on the vials had appeared. After such a refutation of Mr. Frere's allegation, I did not expect to have found it repeated in his edition of 1826, without the least notice of my reply. I shall, however, remark by the way, that Mr. Frere himself, however opposed to my scheme of the seals, trumpets, and vials, is obliged to confess that it is consistent with itself. Now, to form a *false* scheme of apocalyptic arrangement which shall be consistent with itself, I believe to be utterly impossible.

There seems in Mr. Frere's new edition, to be very little which would have drawn forth animadversion from me, even if I had seen it sooner. For the reasons assigned in the body of this tract, I must dissent from all that he offers respecting the septimo-octave head of the beast. But while I say this, I must add, that I have very long since arrived at the conclusion, that the person mentioned by Isaiah in various passages of his prophecy, under the name of the ASSYRIAN,* has not yet appeared on the theatre of the world; and that he is most probably to be the last temporal leader of the Roman Empire, who shall conduct its armies to Armageddon—similar in character and exploits to the late Napoleon Bonaparte. To this conclusion I was led many years ago, by a strict attention to the language of the Evangelical prophet, and the

* See Isaiah x. 24—34. xiv. 25. xxx. 31.

conjecture, that neither of these works can begin before the commencement of the last shock of the great earthquake which is to overthrow the mystic Babylon.* A very few years will, however, determine this. In the mean while we ought to be preparing for that measure of tribulation with which it may please God to try our faith in the awful times in which we live. Let us above all remember the solemn warning of our Lord, "*Behold, I come as a thief: Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*"

* Perhaps our Continental Societies are preparing the way for the accomplishment of the Prophetic warnings in Rev. xiv. 9—11.

AUGUST 2d, 1826.

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THE
SCHEME
OF
PROPHETIC ARRANGEMENT,
&c. &c.

CHAP. I.

Introductory Remarks—Points of unity, and of discrepancy, between Mr. Irving and the Author, in the interpretation of Prophecy, briefly stated.

IN the eventful period in which we live, the words of the concluding chapter of the book of Daniel, that “many shall run to and fro, and knowledge shall be increased,” are rapidly receiving their accomplishment, both with respect to natural science and that which is spiritual; and in an especial manner we see, even amidst the jarring and contending systems of the various interpreters of sacred prophecy, which have a tendency to perplex, and confound, and disappoint, superficial inquirers, that prophetic knowledge itself is evidently making rapid advances.

Nor ought the discrepancies of expositors to excite much surprise. The subject itself is sur-

rounded with difficulty, and the progress of light is gradual : and if, even at the present late period of the world, there be not an entire unanimity of sentiment upon any one of the great doctrines of divine Revelation, even those which are essential to salvation, need it to surprise us that, upon a subject so intricate as that of which we are treating, there should exist a variety of sentiment so great as to have the effect of repelling many inquirers, even at the very threshold of the temple of knowledge? The simple fact is, that prophecy is least of all the subject for indolent and superficial research ; for although it possesses, like other branches of Divine knowledge, certain great outlines so plain that he who runneth may read, yet when we proceed into the interior of the edifice, it cannot be denied that the minuter parts of Apocalyptic arrangement are surrounded with difficulty and obscurity, which slowly give way before the eye of humble and patient investigation. Amidst almost endless discordance in the systems of interpreters, the prophetic student will, however, find some grounds of encouragement even in the outset of his inquiries ; for notwithstanding their discrepancies of sentiment as to the minuter shades, he will discover a surprising harmony with respect to certain great outlines. For instance, with regard to the character of the awful and momentous times in which our lot is cast, and of those more awful and more momentous times which are approaching, and the

nearness of that scene at once of judgment and mercy, which is to be unravelled to the terrified and wondering eyes of the children of men in the latter days; the commentators of prophecy speak with an unanimity of sentiment which may well fill the hearts of the careless and unthinking with anxiety and alarm, and with serious and deep concern to escape those visitations of wrath which are about to overwhelm that world which has continued to despise equally the threatenings of wrath, and the invitations of mercy, and to resist the voice of the Word and Spirit calling it to repentance, until it has well nigh filled up the measure of its sins, and wrath is coming upon it to the uttermost.

It is now about thirteen years since, actuated by a desire of adding a contribution, however small, to the treasury of prophetic knowledge, I published my volume on the Apocalypse. As a whole, and particularly as to the Apocalyptic arrangement, I believe my work had either the merit or demerit of originality, though as to many, and even most, of its parts, I adopted the expositions of preceding commentators, culling from their systems what appeared to me to be most consonant to the general harmony of the prophetic arrangement. Thus, in interpreting the first six seals, I followed Archdeacon Woodhouse, as also in the retrocession of the seventh seal. With respect to the first six trumpets, I was in the main, though with circumstantial variations, the disciple of Mede and Bishop Newton. In explain-

ing the seventh trumpet, I followed Mr. Faber ; and generally I proceeded on the principle, that if, upon the one hand, a *blind adherence* to the systems of those who had gone before me was an evil to be avoided ; on the other, a *rash abandonment* of those great landmarks of prophetic interpretation already established by the consent of the ablest commentators, was a fault no less to be deprecated, as being calculated to throw back the study of this mysterious book into utter uncertainty and darkness. Indeed I felt too deeply the difficulties of the undertaking, not to be anxious to lean on preceding commentators where I could do it consistently with the interests of truth.

Soon after the publication of my work, it was honoured with the attention of more than one writer upon the same high theme, and in particular, of Mr. James Hatley Frere in his *Combined View of the Prophecies*, wherein, though with one exception to be afterwards noticed, he implicitly adopted my chronology of the great prophetic periods of Daniel and St. John, yet he advanced a theory which was wholly subversive of my scheme of Apocalyptical arrangement, against which he also directed a large portion of pointed and pretty severe animadversion.

On looking into Mr. Frere's work, I saw nothing to shake my opinion of the solidity of my own system, or to convince me of the truth of his, the main positions of which seemed to me to be equally des-

titute of evidence and probability. I did not, however, feel myself called upon to enter into controversy with him. I contented myself, therefore, with pointing out in a Letter, printed in the *Christian Observer* for July and August, 1815, some errors into which Mr. Frere had been inadvertently betrayed ; and in reference chiefly, though not entirely, to his work, I expressed myself as follows, in the Preface to the second edition of my *Dissertation on the Apocalypse*, printed in the year 1817.

“ The interval which has elapsed since the first
 “ publication of the work, has afforded me an opportunity of carefully reviewing its principles.
 “ But whatever errors I have been led into, with
 “ respect to the meaning of particular passages, I
 “ have not, as yet, seen reason to abandon any one
 “ of my canons of interpretation ; and after having
 “ considered all the objections that I have met
 “ with, to my general arrangement of the seals and
 “ trumpets, I remain satisfied of its truth. Yet I
 “ know too well, how painful and difficult was my
 “ own perception of the system I have attempted
 “ to develop in these pages, which has been slowly
 “ and gradually matured during a period of sixteen
 “ years, to expect that, even if true, it will make a
 “ very rapid progress in public opinion. I am content to leave its fate to time. So far as my
 “ theories are just, they will ultimately prevail. If
 “ they be false, they will deservedly sink into oblivion among the ephemeral novelties of the day.

“ Feeling as I do, very little anxiety upon this
 “ point, I have not thought myself called upon to
 “ answer the strictures made upon my interpreta-
 “ tions by more recent writers, where I am uncon-
 “ vinced of their solidity. To undertake such a
 “ task would swell the present volume to an undue
 “ size; and for the same reason, (as well as from a
 “ sense of the dangers and unprofitableness of con-
 “ troversy,) I have abstained from any discussion of
 “ the merits of those theories of prophecy which
 “ have lately appeared. The opinion of the more
 “ judicious and enlightened of the students of this
 “ branch of sacred literature, will decide between
 “ these systems and the one contained in this vo-
 “ lume.”

From the line of conduct I had thus prescribed
 to myself in reference to opposing systems of inter-
 pretation, I had no intention of departing, until I
 saw the recently published work of the Rev. Mr.
 Irving on Prophecy; wherein he has adopted the
 scheme of Mr. Frere in all its parts, those only ex-
 cepted, (so far as I can perceive,) which have been
 refuted by the event. His work is also dedicated
 to that gentleman, to whose written and personal
 instructions he professes himself indebted for all
 his knowledge of the divine prophecy. Now,
 though it did not appear to me necessary to con-
 trovert the system of Mr. Frere, so long as it was
 supported only by that weight which it derived
 from his own reasoning and illustrations; yet the

case seems widely altered when it is taken up by Mr. Irving, whose powerful mind can throw a veil of splendid imagery over any opinion, so as to dazzle the eye of the understanding, and bewilder the judgment, making it difficult for common readers to discern the exact weight of evidence by which the positions of the writer are supported. I feel myself, therefore, under these circumstances, peculiarly called upon to bring the system of Mr. Irving and Mr. Frere to the test of strict Scriptural argumentation, and thus to aid the readers of my own work, and the eminent persons who have honoured it with their approbation, in deciding between these conflicting schemes.

Whatever may be the fate of my own system of Apocalyptic arrangement, the cause of Prophetic verity must gain by this discussion ; nor after what I have already said, do I feel it to be necessary to make any apology to Mr. Irving for the freedom with which I shall discuss his sentiments. Truth is the sacred and inalienable inheritance of the Church of God : and the masculine understanding of Mr. Irving is too much accustomed to the fearless pursuit of this first-born daughter of Heaven, to take offence at similar boldness upon the part of an opponent in argument. I cannot, likewise, do otherwise than sincerely rejoice, that the attention of a person of Mr. Irving's eminent attainments, has been directed to the too much neglected sub-

ject of sacred prophecy, as I am persuaded that good must arise from it to the Church of God.

Lest also it should hastily be concluded from what is said above, that there is a total dissonancy of sentiment between Mr. Irving and myself on the subject of prophecy, I now proceed to remark, that with regard to many of its most important annunciations respecting the future, as well as much of the chronology of the past, we are entirely agreed. And in order that the reader may be enabled to discern, as well our points of unity as of discrepancy, I shall set before him a short analysis of both.

If, as I doubt not, Mr. Irving's work shall excite a deep interest in the public mind, (at least that part of it which is not altogether dead to scriptural inquiries, having reference to the future destinies of the world,) I presume that much of this interest will arise from his views of the nearness of the great day of the Lord. These views, I need scarcely say, are intimately connected with his conclusions respecting the chronology of the great prophetic period of 1260 years. Now, it is well known to the readers of my work on the Apocalypse, that one great object of it was to prove, that the 1260 years began in March 533, at the date of a certain epistle addressed by the Roman emperor Justinian to the pope, and ended at the fall of the French monarchy in August 1792. I also need not inform my readers, that this position respecting the dates

of the 1260 years had previously been the subject of a controversy between Mr. Faber and myself in the *Christian Observer*, carried on during a period of nearly four years. Now, on this point of the chronology of the 1260 years, there is between Mr. Irving and myself an entire harmony of sentiment. He adopts not only the very dates which were assumed by me in the foregoing controversy, but also there is a striking coincidence between his arguments and some of those made use of in my work.

There is, in the second place, a singular agreement between a passage in my work on the *Apocalypse* respecting the second causes by which the awful desolations of the last times are to be effected, and much of what Mr. Irving has written on the same subject. The passage in my work to which I allude, will be found in p. 351 of the second edition, and is as follows:—

“ It remains for me to observe, that the second
 “ causes by which the approaching desolations are
 “ probably in a great measure to be effected, have
 “ long been in active operation. They consist of
 “ those dreadful principles of political, moral, and
 “ religious insubordination and disorganization,
 “ which burst forth at the era of the French Revolution, and have ever since been working, sometimes openly, and at others, more covertly, in the
 “ body politic. These principles are the natural
 “ and necessary fruit of the general diffusion of
 “ unsanctified knowledge among all classes of so-

ciety. As the fall of our species, in the persons of our first parents, proceeded from the desire of forbidden knowledge, so the last great crisis of the world will probably arise from the actual dissemination of carnal worldly knowledge, or that false science which will not submit itself to the revealed will of God, but rises in rebellion against all divine and human government, and authority. From this source proceed all those crude schemes of regeneration, whereby our modern political fanatics promise to correct the moral disorders of the world, and to bring in the millennium of philosophy, but which, if their execution be seriously attempted, as it possibly may be at the last great catastrophe, shall be found to have produced the most awful disorder, and shall deluge the world with blood."

I request the reader to compare with this passage, what Mr. Irving has written in vol. II. p. 189, 190, "on the general diffusion of knowledge amongst all people." In the same vol. p. 268, 269, he resumes the subject, and the passage is so striking, that I feel myself called upon to insert it, for the sake of such of my readers as may not possess Mr. Irving's work. "Now, of all the characteristics of the present times, the increase of our natural knowledge is perhaps the most remarkable, except it be the dissemination of it. The zeal with which the earth hath been run over for facts and specimens, in all departments of science ;

“ the number of travellers and voyagers, and the ap-
 “ paratus for discovery and observation with which
 “ they go attended ; the books which teem from the
 “ press in that kind, and the exactness with which
 “ they are written ; is only surpassed by the in-
 “ ventions of printing and copying, with which they
 “ are circulated through the earth with the speed
 “ of life and death. And cultivation of the intel-
 “ lect, in all that respects outward visible things, is
 “ the great end of education, and hath been carried
 “ to a wonderful perfection ; insomuch, that these
 “ intellectual tastes have rooted out many of the
 “ sensual excesses and indulgences of our fathers.
 “ And Education is the rallying word of all well
 “ disposed men. For the perfecting of which, the
 “ inventions which have taken place of late are al-
 “ together marvellous ; so that from the swaddling
 “ band of childhood, up to the fathers of families,
 “ you shall find the people in some school or other,
 “ either infantine, academical, or mechanical,—In
 “ all of which, the great object kept in view is to
 “ cultivate the natural powers of the mind, as the
 “ great endowment and the chief end of man. This
 “ has come in place of antiquated faith, and is con-
 “ sidered a more excellent way. And it is very re-
 “ markable that the master spirit which gave the im-
 “ pulse this way, stood up side by side with the re-
 “ formers ; and it is still more remarkable, that the
 “ motto of his book upon the advancement of learn-
 “ ing the first of his *Instauratio Magna*, is this very

“ passage of Daniel : ‘ *Many shall go to and fro, and*
 “ ‘ *knowledge shall be increased.*’ The plant, which
 “ he planted in the light and liberty of the reforma-
 “ tion, hath borne the fruit of many sciences, which
 “ Satan hath skilfully used to delude the Protestant
 “ nations from the faith of God’s word. For they
 “ have come so to idolize their natural knowledge,
 “ that almost all who travail therein, have become
 “ idolaters thereof : Unitarians, Neologists, Deists,
 “ and many of them open or disguised Atheists.
 “ And they are diffusing the same knowledge, and
 “ with it the same idolatry. So that I have not any
 “ doubt, in a few years, if it be not so already, the
 “ common people of our Protestant countries will
 “ be as generally idolaters of knowledge and de-
 “ spisers of faith, as the Catholics are idolaters of
 “ sense and despisers of spirit : which things few
 “ can understand. But every one can see that the
 “ sign of the time of the end given by Daniel, is
 “ now come into existence : ‘ *Many shall go to and*
 “ ‘ *fro, and knowledge shall be increased.*’ And how
 “ much this increase of knowledge is connected
 “ with the decrease of faith, if we were not blind
 “ we should discover by the character of the men
 “ who carry it on, at least who most highly exult
 “ in the glory thereof ; who with one breath will
 “ say that it hath gone forth that no man is re-
 “ sponsible for his faith, and with the next will set
 “ knowledge above the heavens.—He that heareth,
 “ let him understand.”

In page 400—408, of Mr. Irving's second volume, there is another passage on a subject closely connected with the progress of worldly knowledge, which deserves the most serious consideration of the reader. It also nearly harmonizes with my own views.

The third example of a remarkable coincidence between Mr. Irving's sentiments and mine, will be found by comparing what is written in his second vol. p. 74—78, with the following passage in my work: "I would here call the attention of the reader to the close analogy which is observable between the past dispensations of God to the church, and the world, and the conclusions at which I have arrived, respecting the actual prospects of the nations of Christendom. In every new development of his plan of mercy and salvation to the human race, it has hitherto pleased God, that mercy and judgment should, as it were, go hand in hand. The calling of Abraham, and the birth of Isaac, were nearly coeval with the destruction of Sodom and Gomorrah, by fire from heaven. The exodus from Egypt was associated with the desolation of that kingdom by the ten plagues, and the destruction of Pharaoh and his host in the Red sea. The establishment of Israel in the land of Canaan, was effected by the extirpation of a great part of the original inhabitants. The settlement of the crown of Israel, in the person and family of David, was accompanied

“with dreadful wars, whereby the remainder of the
 “Canaanitish nations were brought into subjection
 “or destroyed. The return of Judah from the
 “Babylonish captivity, was preceded by the fall of
 “the empire of Assyria. That dispensation, where-
 “by the Gentiles were received into the church in
 “room of the Jews, was followed by the destruc-
 “tion of Jerusalem, with circumstances of so awful
 “a nature as made it a fit type and emblem of the
 “judgments of the last days. In concluding, there-
 “fore, that the glorious inauguration of our Lord
 “in his millennial kingdom, which is to be ushered
 “in by his second advent with the clouds of hea-
 “ven, shall likewise be signalized by the most ter-
 “rific displays of the divine wrath against an unbe-
 “lieving world, we not only are guided by the un-
 “erring testimony of prophecy, but we might even
 “*a priori*, without any express assurances to that
 “effect, have been led to form similar expectations
 “from an attentive study of the dispensations of
 “Providence in past ages.”*

I have yet to call the attention of the reader to
 a fourth instance of entire harmony of sentiment
 between Mr. Irving and myself. In a paper of
 mine, in the Jewish Expositor for April 1823, which
 was in answer to some queries of Mr. Faber in a
 preceding Number, there will be found the follow-
 ing passage :—

“I think that, in all respects, the destruction of
 “Jerusalem by the Romans, was a type of the de-

* See my Dissert. on Seals, &c. p. 350—1. 2d. Edit.

“struction of the last of the Gentile monarchies, at
 “the second advent of Christ. Our Lord de-
 “nounced the approaching judgment of the Jews,
 “in those most pathetic words recorded in Matth.
 “xxiii. 37—39, and also in the parable of the vine-
 “yard, Matth. xxi. 34—44, and, lastly, in his pro-
 “phetic discourse in Matth. xxiv. But though
 “the sentence was then denounced, the execution
 “of it was stayed for nearly forty years, and dur-
 “ing the interval, the apostles were commissioned
 “to preach the gospel to all nations, beginning at
 “Jerusalem, Luke xxiv. 47. By this preaching,
 “a large *remnant of elect Jews** were gathered
 “into the church of Christ, and saved from the de-
 “struction of the Jewish polity, having escaped
 “from Jerusalem when the Roman armies first in-
 “vested it.

“In like manner as our Lord denounced the
 “sentence against the Jews, in his discourses above-
 “mentioned, it appears to me that, at the sound-
 “ing of the seventh Apocalyptic trumpet, the pro-
 “phetic sentence is denounced against the last of
 “the Gentile kingdoms, and even then begins to
 “be executed in the inchoate judgments of the last
 “woe. But the complete and final execution of
 “the sentence is in this case also delayed for a
 “time; the duration of which is as yet uncertain.
 “In the mean while, that final preaching of the

* I do not use the term *elect*, in the sense attached to it in modern systematic theology.

“gospel, *for a witness unto all nations*, mentioned
 “in Matth. xxiv. 14. and Rev. xiv. 6. is destined
 “to take place ; and the purpose of it is, to gather
 “out of the nations of the fourth monarchy, *that*
 “*remnant of the elect Gentiles* which shall be saved
 “in the day of the Lord, and shall then come out
 “of *the great tribulation*, Rev. vii. 14. It will be
 “observed, that this preaching of the gospel bears
 “an exact analogy to that which took place in the
 “Apostolic age ; and as the agents of the one were
 “the apostles of the Lord and the first disciples, so
 “the agents of the other seem to me to be the
 “Missionary and Bible Societies of the Gentile
 “churches, now in progressively active operation.

“Along with the *elect remnant* of the Christian
 “Gentiles, it appears to me, that an *elect first fruits**
 “of the heathen nations will be gathered into the
 “church by the same instruments, and at the same
 “period of time, and that these two conjoined will
 “form the great palm-bearing and white-robed
 “multitude seen by the Apostle, in Rev. vii. who
 “are gathered to our Lord from the four winds at
 “the second advent ; coincident with which we
 “are also taught to look for the restoration and
 “completion of the conversion of Israel.”

Now, having considered the foregoing extract
 from my paper, I request the reader will turn to

* I am aware that, in the scriptures, the term *first fruits* is applied to
 all who are saved, even among the Christian Gentiles, until the second
 advent, I therefore use the word here in a more restricted sense.

that passage of Mr. Irving's work, which begins at vol. II. p. 274. He will there find this able preacher telling his audience, that the times of the Jews were accomplished at our Lord's death, yet their judgment came not upon them till forty years thereafter, both in mercy that the wheat might be gathered out from among the tares, and also that they might fill up the cup of their indignation. He next informs us, that the times of the Gentiles, or the forty-two months of their treading under foot the Holy City, "were accomplished at the French Revolution, from which time forth the Lord hath been preparing himself for judgment, and giving the various signs of the great overthrow with which the Gentile nations are to be overthrown, and the weight of blood with which they are to be baptized in the battle of Armageddon,—which standeth unto them exactly as the destruction of Jerusalem, and the dispersion of the Jewish people, standeth unto their nation,—with this difference, that the Jews being reserved for restoration and great glory, were not wholly cut off, but a seed preserved ; whereas, that generation of the Gentiles having no such reservation, will either be swallowed up in the whirlpool of blood, or else converted to the truth in the opening of the new dispensation." Mr. Irving afterwards draws a parallel between the preaching of the gospel to the Jews by the apostles and first disciples before their destruction, and the preaching for a witness

unto all nations, which is now taking place, between the conclusion of the Papal period of 1260 years, and the great Gentile judgment of Armageddon.

I own, that when I read this and other passages of Mr Irving's work, I felt very considerable surprise at the similarity, I may almost say identity, of his ideas and language with the many parts of my own writings, and the more so, as it does not appear that Mr. Irving has seen any thing that I have written.

Having thus stated the important matters in which there is almost an entire identity of sentiment between Mr. Irving and myself, I proceed now to particularize those main points of prophetic interpretation wherein I conceive him to have erred.

1st. In this scheme of the Apocalypse, following Mr. Frere, he divides it into three distinct parts, *viz.* a *Revelation*, under the name of *Seven Seals*; another, under the name of *Seven Trumpets*; and a *third*, under the name of the *Little Book*.* I conceive this division to be wholly imaginary and contrary to truth.

2d. He maintains the Beast of Rev. xiii. to be different from the Beast in chap. xvii. The one he terms the Beast of the Sea, representing the Papal Roman empire during the 1260 years;† the other the Beast of the bottomless pit, representing Infidelity embodied first in Infidel France, and

* Irving's Discourse, vol. I. p. 179.

† Ibid. vol. I. p. 144.

in the person of Napoleon Bonaparte, at present in a state of death, and hereafter to revive in another individual.*

3d. He maintains that the number, which, in our English version of Daniel, is written *Two thousand three hundred*, ought, on the alleged authority of the Seventy, to be read *Two thousand four hundred*.†

4th. He endeavours to prove, that the One hundred and forty-four thousand sealed saints in Rev. vii. and xiv. and also the Harpers in Rev. xv. are emblems of the *British Nation*.‡

5th. He affirms the witnesses in Rev. xi. to be the *Old and New Testaments*, and to have been slain in France during the period of the Revolution, and to have risen in the same country, after a period of three years and a half.§

6th. He applies the prophecy in Dan. xi. from verse 20, downwards, to the late *Napoleon Bonaparte*, emperor of France.

In all the above particulars of prophetic interpretation, I feel myself constrained entirely to dissent from the views of Mr. Irving, and I shall proceed to state my reasons for thinking he has erred in the whole of them.

There are other points besides those above noticed, with respect to which, Mr. Irving's arguments have made no impression on my mind. I

* Irving's Discourse, vol. I. p. 273—288.

† Ibid. vol. I. p. 259.

‡ Ibid. vol. II. p. 327—345, &c.

§ Ibid. vol. I. p. 121—139.

am altogether unconvinced by what he and Mr. Frere have offered on the supposed prophecy of Esdras, and altogether sceptical as to the supposed future tyrannical rule of Austria and Italy. It does indeed appear to me very possible, that some person may arise with the title of King of Rome, and may head the confederacy of the empire ; but not that Rome should ever again be constituted the efficient head of the body politic of the western empire, since both Italy and Rome seem, as to intrinsic physical force, to be in the extreme decrepitude of age.

It is not, however, my intention to enter upon the discussion of these points and some others, (though I have thought it right to record my dissent from Mr. Irving's views,) as I wish not to swell this tract to an inconvenient size.

CHAP. II.

The System of Apocalyptic Arrangement of Mr. Irving and Mr Frere inconsistent with the internal structure of the Apocalypse.

IN examining the scheme of Apocalyptical arrangement, which Mr. Irving has adopted from Mr. Frere, I shall first treat of the internal evidence from the book itself, which proves the arrangement of these writers to be erroneous.

When the Apostle first saw the book in the right hand of Him who sat upon the throne, it exhibited itself to his eyes as a *book sealed with seven seals*.* Now, I need not inform the reader who is at all conversant with prophetic inquiries, that the number *seven* is of mystical import, signifying *completeness, perfection, and even infinity*. In this case it shows, on the one hand, that the book was so completely closed as to be entirely inaccessible to the inspection of every creature ;—"No man in heaven, nor in earth, neither under the earth, was able to open the book, *neither to look thereon*."† But it imports, on the other hand, that if any one were found worthy to open the *seven seals*, each of which, we afterwards learn, contained a distinct roll or chapter, this very act would in-

* Rev. v. 1.

† Rev. v. 3.

clude in it a complete revelation and discovery of the whole hidden purposes of God towards the church and world. Hence it is, that the heavenly worshippers, in their song of praise, ascribe it to the Lamb as one of the high rewards of his humiliation unto death, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain," &c. To affirm, therefore, that the trumpets are a *distinct prophecy* or *another revelation* than the seals, and that the little book is a *third revelation*, is in effect to contradict and render vain the peculiar words of this song of praise, by supposing, that, when the Lamb had prevailed to take the book and open the seven seals, a very small part of the work was done, for there yet remained two other and more important revelations behind, which were contained in none of the seven seals.

We must therefore lay it down as an *Apocalyptic axiom*, or *first principle*, in the interpretation of the Apocalypse, that the book with seven seals is in all and every respect a *complete prophecy*, needing no *appendix* or *supplement*, and that it *necessarily includes within itself the whole of the Apocalyptic visions from chap. vi. to the end.** Every part, therefore, of the prophecy must, by the consistent interpreter, be arranged within *one* or *other* of the *seven seals*. Consequently, the hypothesis

* In the Plate or Diagram prefixed to the second Edition of my work on the Apocalypse, the reader will find this first principle strictly adhered to.

of Mr. Irving and Mr. Frere, which supposes that there is *another revelation* under the name of seven trumpets, and *a third* under that of the little book, is fundamentally erroneous.

Should I be charged with a *Petitio Principii* in laying down this axiom, then let my opponent choose his ground. Either he must say that the book which was taken by the Lamb was a *perfect*, or that it was an *imperfect*, prophecy. In the first case he grants my axiom : for if the book was perfect, it included all that was to be revealed ; but if he asserts it was an imperfect prophecy, then he contradicts the very terms in which it was described. For as a Lamb with *seven horns* denotes a Lamb to whom is given *all power* in heaven and in earth—and with *seven eyes* signifies a Lamb having *all intelligence*—and also having the *seven Spirits of God*, that is, the *whole fulness of the omniscient and omnipresent Spirit of God*—and as the *seven churches* denote the *church universal* in all ages from the first to the second advent, and the *seven stars* denote the *whole body of true Christian Bishops* in all ages—and as the *seven trumpets* contain the *whole series of Divine wrath and judicial inflictions* against the Roman empire, from the time they began to sound, till its utter and final destruction in the day of Armageddon ; so, in like manner, and by parity of reason, the book *sealed with seven seals*, each seal containing a *distinct roll or chapter*, signifies a book containing

the whole of that prophetic truth hitherto hidden, which God is pleased to reveal to his Church.

Indeed, Mr. Frere himself, in a note in his 18th page, seems to have had a transient glimpse of that which I now contend for, though his system soon hides it from his view. "The little book *was included in the larger book*, (says Mr. Frere,) for it "related to the same period; the opening of the "seven seals opened the whole period of time "from the reign of Constantine to the end of all "things, though the events thus revealed are separately detailed in three several histories."

But if the little book be included in the larger book, seeing that this larger book contains just *seven rolls, or chapters*, each closed by its own seal, which are successively opened by the Lamb, I ask Mr. Frere to say in which of these chapters, or rolls, or seals, the little book which "*was included in the larger book*" is to be found? If he shall say, that it is to be found in *no one of the seven*, but yet is included in *the whole seven*; this seems tantamount to saying, that the whole is greater than all its parts. If, on the other hand, he shall say the little book is not contained in any one of the seven seals, or in the whole seven, but is parallel with the whole seven; then his position, that it "*was included in the larger book*," is negatived, and he contradicts himself. In effect, if we examine Mr. Frere's Prophetic Chart, we shall at once see, that the little book is there exhibited as en-

tirely distinct from, although parallel with, the sealed book, and thus the Chart and the note, in his 18th page, are proved to be mutually self-destructive.

With respect next to the *seven trumpets*, if Mr. Frere's Chart be examined, they will be found *apparently* classed in the sealed book : but then the first six trumpets, though placed in a sort of *columnar parallelism* with the first six seals, are not included in any of the seals, and therefore do not, *in fact*, belong to the sealed book at all, unless Mr. Frere be prepared to maintain, that what belongs to none of the parts belongs to the whole. I have called Mr. Frere's parallelism of the first six seals, a *columnar parallelism*, because, if more closely examined, the real parallelism vanishes. Thus, the period of the first seal, on his scheme, is made to extend from A. D. 330 to 363 ; then comes the first trumpet from A. D. 376 to 382 ; next, the second seal from A. D. 387 to 394, followed by the second trumpet from A. D. 396 to 397. Here, there is no real parallelism, but a sort of alternation of seals and trumpets according to no fixed rule. In seal and trumpet third, an imperfect parallelism is introduced, the third seal being extended from A. D. 408 to 476, and the third trumpet made to commence and end in A. D. 429, within the period of the corresponding seal. In seals and trumpets fourth and fifth, the alternate system is again resorted to ; and in seal

sixth, it is continued, but its order entirely reversed, the sixth trumpet being placed between the years 1062 and 1453, and the sixth seal more than three centuries later, from A. D. 1789 to 1792.

Should it be replied to this reasoning, that though there is no parallelism of particular seals and trumpets, yet the whole series of seals is parallel to the whole series of trumpets, I shall rejoin, that, unless it be affirmed, that the parallelism of two lines constitute them identical, it will still hold true that, on this hypothesis, the six first trumpets being included in none of the seals, form no part of the sealed book. But this conclusion being totally inconsistent with the Apocalyptic axiom already laid down, must be false. Therefore, the supposed parallelism of the seals and trumpets is also false, and, it follows, that the trumpets are included in the book with seven seals.

I observe, in the next place, that since it has been proved that the trumpets are included in the book with seven seals, they must also be included in some one or more of the seals; and since they are not mentioned at all, till the opening of the seventh seal, whereupon the first object which presents itself is the seven angels having the seven trumpets, it follows, as a necessary consequence, that they all belong to that seal, and that no other plan of Apocalyptic arrangement is admissible, than that which includes all the trumpets in the seventh seal. And I need not say, that

this conclusion harmonizes with the sentiments of the great body of interpreters, since the days of Mede, and is entirely destructive of the scheme of parallelism, which Mr. Frere attempts to establish.

Before leaving the subject of the internal arrangement of the Apocalypse, I shall briefly consider one or two arguments of Mr. Frere, closely connected with the establishment of his system or the overthrow of mine.

1st, Mr. Frere draws a conclusion from the words, "*after these things,*" used by the Apostle in Rev. vii. 1. that the vision of the sealing of the 144,000 succeeds the period of time mentioned in the close of the foregoing chapter.* My answer to this argument is, that in Rev. xviii. 1. the very same words are used, and yet the descent of the Angel there seen, belongs to the very same period as the vision in Chap. xvii. viz. the time immediately preceding the fall of Babylon. The same form of expression also occurs in Chap. xv. 5. and yet the coming out of the angels from the temple is not posterior in time, but prior to the song of the harpers. Therefore, Mr. Frere's argument to show that Rev. vii. does not belong to the sixth seal, is wholly inconclusive.

2d, Mr. Frere, in order to bring the whole of

* Frere's Combined View, p. 22. 2d Edition. The word *chapter* is printed in the *plural number*, but I presume this is an error of the press, and that I have correctly given Mr. Frere's meaning. See his 57th page, which confirms what I now state.

Rev. vii. within the limits of the *seventh seal*, and thereby disprove its connection with the *sixth*, further affirms, that Chap. viii. begins with an intimation, that the period of the seventh and last seal is passed. I answer *First*, that this assertion is wholly gratuitous; *Secondly*, that it is contrary to that unity of plan which Mr. Frere promises in his 5th page and title page; for he very naturally and properly makes the words *ὅτε ηνοιξε*, “*when he had opened*,” in each of the prior six seals, to signify the *commencement* of each seal; and in thus making the very same words in the seventh seal to signify not its *commencement*, but its *termination*, he not only violates his promised unity of plan, but every rule of sound criticism and certain interpretation.* Indeed the very annunciation of Mr. Frere’s singular position of the seventh seal *opening* at its *termination*, includes in it a contradiction—as if the trumpet were to sound not to give the signal for battle, but at the end of the battle!

3d, In my work on the Apocalypse, I have, in harmony with the sentiments of Vitranga and Archdeacon Woodhouse among the moderns, and of Victorinus, Andrew and Arethas among the ancients, interpreted the earthquake of the sixth

* This argument is stated with great force, in a *Critical Examination* of Mr. Frere’s work by Mr. Faber, published in 1815. It did, indeed, occur to my own mind, before I consulted Mr. Faber’s pamphlet, for it was impossible it should not occur to it, but I refer with great satisfaction to what Mr. Faber says on the subject.

seal as referring to the great day of the Lord. Consequently, it is the same on this scheme, as the earthquake of the seventh trumpet. Mr. Frere, wishing to refute this interpretation, reasons substantially as follows.* In Rev. vi. 17. the day of wrath is said to be come at *the close of the sixth seal*; but in Rev. xi. 18. the day of wrath is said to be arrived at *the commencement of the seventh trumpet*: therefore, since the close of the sixth seal, and the commencement of the seventh trumpet, both synchronise with the day of wrath, they must synchronise with each other; and it follows that the sixth seal precedes the seventh trumpet instead of being parallel with it. Such is Mr. Frere's argument, when reduced to the syllogistic form; and I have no fault to find with the conclusion, if the premises be correct. But there is a mistake in the premises. In Rev. vi. 17. is expressed not the coming of the day of wrath, but the tardy and unwilling conviction of the kings, and nobles, and inhabitants of the earth, that the day of wrath is come, from their having already experienced the effects of the Divine wrath in the awful judgments of the sixth seal, described in the preceding verses. This conviction is for a long time resisted, but at length the increasing manifestations of Divine indignation, force it upon the minds of the highest potentates of the earth, and compel them to use the words put into their mouths in this passage.

* Frere's Combined View, p. 57.

On the contrary, in Rev. xi. 18. is expressed the thanksgiving of the church in heaven, that the day of wrath is come, before any of the judgments of that period are actually inflicted. The preceding argument of Mr. Frere is therefore founded on the palpable mistake of assigning the same date, in time, to the discernment by the church in heaven, of the arrival of the day of wrath, and the slow unwilling conviction of the wicked upon earth that this period is come.

CHAP. III.

Application of the Seals to the Events of History, by Mr. Irving and Mr. Frere—Examined.

HAVING thus viewed the question of Mr. Frere's and Mr. Irving's arrangement of the seals and trumpets, in connection with the internal structure of the Book of Revelation, I shall next examine their application of the seals to the events of history.

“ We have,” says Mr. Irving, “ in the opening of
“ the first four seals, the four successive emperors,
“ in whose times, and by whose chief instrumenta-
“ lity, Paganism, the first enemy of the Church,
“ was brought to its end, and Rome its seat laid
“ low.”* The first seal is applied by Mr. Irving to
Constantine going forth upon his white horse,
emblematic of a triumphant conqueror—the second
to Theodosius, “ upon a red horse, and with a red
“ sword, both emblematical of war and bloodshed,
“ who encountered Paganism when it sought to
“ rally its distressed affairs, under Maximus and
“ Eugenius, over whom he triumphed in a civil war,
“ wherein it was given him to take peace from the
“ earth or empire, so that the people should slay
“ one another, and the end was a more deadly blow

* Irving's Disc. vol. i. p. 184.

“ to Paganism by the abolishing of its worship, and
 “ the shutting up of its temples. But though Pa-
 “ ganism, as a system, was by these two blows
 “ wounded to death over the empire, it still lived
 “ in Rome, waiting occasions.”—“ Upon Rome,
 “ therefore, the seat of the Pagan beast, the third
 “ seal opens, which presents us with the emblems
 “ of an emperor, but neither with the bow of far
 “ ranging conquest, nor with the great sword of
 “ civil warfare, but with a pair of balances in his
 “ hand, signifying that his power should be taken
 “ up not with arms, but with weighing and measur-
 “ ing in exact scales the allowances of his people :
 “ in what kind, is taught by the interpretation of a
 “ voice saying, A measure of wheat for a penny,
 “ and three measures of barley for a penny, (prices
 “ these indicating direful famine) and see thou
 “ hurt not the wine and oil (the means of life) ; and
 “ he rode upon a black horse, indicating the reverse
 “ of conquest, namely, defeat, sorrow, and dejec-
 “ tion. This famine and this misery fell upon the
 “ city of Rome, in the time of the emperor Hono-
 “ rius, when Alaric the Goth, after three devasta-
 “ tions of Italy, and two beleaguerments of the
 “ capital, at length took and sacked it, sparing
 “ the Christians who took refuge in the temples,
 “ and putting the last hand to the Pagan supersti-
 “ tion in the conflagration of the heathen temples.
 “ But still it was not enough ; after this harvest of
 “ wrath, there is a vintage which comes in the

“ power of a fourth emperor, habited like death,
 “ and followed by all the powers of the grave,
 “ riding on a horse of a green colour—the colour of
 “ corruption—to whom power was given over the
 “ fourth part of the earth, to kill with sword, and
 “ with hunger, and with death, and with the beasts
 “ of the earth. This last of God’s avengers was
 “ Justinian, whose devastations of war hath made
 “ Procopius, his contemporary, to liken him *to a*
 “ *demon sent by God to destroy men*,—and the par-
 “ ticular act referred to, is that same notable expe-
 “ dition of Bellisarius into Italy and Africa, (which
 “ together composed one of the four prefectures
 “ into which the earth was divided,) whereby Italy
 “ was so laid waste by the flux and reflux of the
 “ tide of conquest, that many of her fairest pro-
 “ vinces relapsed into a state of savage nature,
 “ when the beasts have the upper hand of men,
 “ while famine and epidemic disease marched be-
 “ hind the sword ; so that the four great scourges,
 “ slaughter, famine, pestilence, and wild beasts,
 “ had for a season their fill of that devoted land,
 “ and the Lord by this, the grandest feat of arms
 “ done by the latter empire, accomplished his
 “ two-fold purpose of crushing Arianism, and
 “ humbling proud Italy ; and Satan out of the con-
 “ fusion brought the little horn of the Papacy,
 “ into whose hands the saints of God were given
 “ for time, and times, and half a time.”

Such is the interpretation of the first four seals

offered by Mr. Irving. As my reasons for rejecting it are in part drawn from Mr. Irving's view of the fifth seal, which agrees *in principle*, though not in *circumstances* or *chronology*, with my own, I shall, before entering upon the argument to disprove the foregoing interpretation of the former seals, give the following passage from Mr. Irving relating to the fifth seal.

“ Paganism being thus overthrown, and Rome
 “ its strong-hold laid low, and proud Italy despoil-
 “ ed, and the flood of Arian nations swallowed up
 “ by the earth, we have at the opening of the fifth
 “ seal, a most sublime and moving representation
 “ of the saints who had been slain for the word of
 “ God, and the testimony which they held, crying
 “ from beneath the altar, with a loud voice, ‘ *How*
 “ ‘ *long, O Lord holy and true, dost thou not judge,*
 “ ‘ *and avenge our blood upon them that dwell upon*
 “ ‘ *the earth?*’ They had thought the time now
 “ arrived, whereof they continue to sing in heaven,
 “ ‘ when they shall reign with Christ upon the
 “ ‘ earth,’ after having seen judgment executed
 “ upon their enemies. Or rather having, as they
 “ supposed, seen the judgments upon the enemy
 “ that had slain them, until she was consumed to
 “ the end, they hoped that the time was come
 “ when they should have all the promises given to
 “ the seven churches now fulfilled. Or perhaps,
 “ without being so particular, it may be only the
 “ divine device of the book, to give notice by their

“ means of the great period which is contained
“ under this seal.”

Now, on reading this exposition of the fifth seal, and connecting it with Mr. Irving and Mr. Frere's interpretation of the former seals, the question immediately occurs—when, and where, and by what instruments, these saints who cry from beneath the altar had been slain, *on this scheme*, which applies the former seals not to any persecution of the saints, but to the destruction of Paganism? The horseman of the fourth seal is, *on this hypothesis*, not a slayer of the saints, but of their enemies. The existence of these enemies, their nature, and the extent of their power, are unrevealed; and though Mr. Irving informs us, that these enemies are Paganism and Arianism, yet this seems conjecture only, for no mention is made of them in the record of the seals. It is plain, therefore, that in the scheme against which I am now arguing, a connecting link is wanting in the chain of divine prediction, to show how the saints under the altar were slain.

Again, Mr. Frere tell us that the whole of what he calls the sealed book, from Chap. vi. to x. inclusive, “ will be found, upon minute examination, “ to relate only to temporal concerns;”^{*}—and accordingly, the *first six seals* are declared to relate to the *Western Empire*.[†] Now these seals which relate to the empire and to *temporal things only*,

^{*} Frere's Combined View, p. 12.

[†] Ibid. p. 12. Irving's Disc. vol. i. p. 190.

are supposed by Mr. Frere to stretch through a period of more than *fourteen centuries*, whereof nearly *twelve* are given to the fifth seal,* relating, as we have seen from Mr. Irving, solely to the sufferings of the saints, and therefore *solely to things spiritual*. Thus in a prophecy which Mr. Frere first declares to relate *only to temporal concerns*, we have a vision occupying, according to Mr. Frere himself, the long period of *twelve centuries*, which relates *solely to spiritual things*. It is true Mr. Frere endeavours to escape from this apparent inconsistency, by affirming, that in the fifth seal, the persecutions of the Church “are not *pre-*“*dicted* or *symbolically represented*, but only alluded “to.” Are we then to understand Mr. Frere to mean, that the *altar* under which they were seen, Rev. vi. 9. was not a *symbol*, but the *real altar* of burnt-offerings, and that on this altar they were *actually offered* as *sacrifices*; and that *their cries* had not a *symbolical signification*, but that contrary altogether to the spirit of Stephen the protomartyr, who “cried with a loud voice, Lord lay not this sin to “their charge,” these later martyrs had imbibed the spirit of *revenge*? As it is impossible Mr. Frere can mean this, I hope he will see that I have argued correctly in my work on the Apocalypse, in considering the imagery of the fifth seal as no less strictly hieroglyphical than that of the others, and

* Mr. Irving assigns to the fifth seal the whole period of 1260 years. Irving's Discourse ubi supra.

that under the symbols thereof the sufferings of the saints are really predicted.

Seeing then, that by applying the first six seals to things temporal, and to the history of the empire, Mr. Frere involves himself in such serious difficulties, not to say contradictions, an increasing suspicion arises in the mind, that the whole principles of this interpretation are vitious and unsound.

But if, on the other hand, the first six seals shall, according to the scheme of Archdeacon Woodhouse, be supposed (with the exception [of the earthquake of the sixth seal) to relate exclusively to the concerns of the Church, we shall immediately find that it restores harmony and consistency to the whole series of the visions. For in this case, the fifth seal forms a connecting link between the persecutions of the saints in the former seal, and the vengeance executed against their enemies, and the glorious rest vouchsafed to the Church in the sixth seal. On the scheme which I am now vindicating, we see also how, and when, and by whom, the blood of the saints seen under the altar, was shed, *viz.* by the rulers of the visible church, signified by the symbol of the rider on the pale horse, followed by Death and Hades. Nor does the introduction of the earthquake of the sixth seal, which confessedly relates to things temporal, into this series, (referring to the concerns of the Church,) form any solid objection to this theory of the seals; for the whole of Chap. vii. which, with Vitrunga and Archdeacon

Woodhouse, as well as Bishop Newton, I must include in the sixth seal, and which comprehends the greater part of the seal, remains still applicable to things spiritual, and the earthquake itself seems to be introduced simply as a chronological link, to fix the period both of the sealing in Chap. vii. and of the glorious rest of the delivered Church which follows. Here, therefore, there is no violation of the principles of homogeneity, of order, or symmetry.

On the contrary, the interpretation of the seals offered by Mr. Irving and Mr. Frere, seems altogether inconsistent with the due proportion, and symmetry, and analogy of the whole prophetic visions of the Apocalypse. The entire book is comprised, as we have seen, in the *seven seals*, each opening a distinct roll or chapter. Now, to suppose that no less than four of these seals which are first in order, (and each of which, to denote its great importance, is introduced with a solemn invitation by one of the cherubim, *to come and behold its contents*) should relate to the actions of four individual emperors, appearing within little more than two centuries, seems an entire violation of the rules of symmetry and proportion. And to come to particular seals, I can discern no point of resemblance between the symbols of the second seal, and the overthrow by the arms of Theodosius, of the short usurpations of Maximus and Eugenius, the one after an *easy contest* of two months,* and within

* Gibbon, vol. v. p. 53.

the space of two hundred miles, and the other in a bloody struggle of only a few days, wherein the fate of the empire was *determined in a narrow corner of Italy*.* These events have no correspondence with a symbol, denoting *a period of discord* over the whole Roman earth. Neither does it accord with the dignity of the Apocalyptic Prophecies, that one whole roll of a book, opened with such significant demonstrations of its high importance in the sight of all the armies of heaven, should relate to events so transient in their nature as those to which that seal is applied by Mr. Irving. Nor do the *reluctant* and *unwilling* fiscal and economical regulations of the emperor Honorius, in consequence of the successful inroads of the Goths, in which Mr. Irving sees the fulfilment of the *third seal*, correspond with the imagery of this seal wherein a horseman is set before us, who is the *willing*, and *powerful*, and *active* minister of scarcity and famine.

I observe further, that the Roman empire, in the whole extent of its duration, and the variety of its checquered fortunes, is afterwards presented to our view, under the symbol of a wild beast with seven heads, one of which heads denotes a whole series of emperors. It is, therefore, utterly incongruous to suppose, that when a *whole series of emperors* is in one place denoted by *one head* of the beast,

* Gibbon, vol. v. p. 81—85.

four individual emperors should in another part of the same prophecy, occupy so disproportionate a space as to appear under the symbols of *four successive horsemen*, one of them also accompanied by the significant ministrations of Death and Hades. All proportion and symmetry are lost and trodden under foot, amidst such an heterogeneous commixture of the great and the little in the interpretation of the prophetic imagery.

Now, should it be replied to this argument on the part of my respectable opponents, that individual emperors occupy a *large space* in that part of the book which they assign to the *history of the empire*, while a whole series of emperors fill a small space in what they suppose to belong to the *history of the Church*. I shall answer, that the propriety of the application of the seals to the history of the empire, being the very point in dispute, to reason from it in the manner I here anticipate, were to be guilty of that species of sophism, called *Petitio Principii*.

I remark, in the third and last place, that a close attention to the symbols of the first four seals, enables us to offer another reason for rejecting the interpretation of Mr. Irving. The horsemen of these seals are affirmed by him to designate the emperors Constantine, Theodosius, Honorius, and Justinian. Now the riders in all these seals do, one and all of them, appear *without the special hieroglyphical mark of the imperial authority of the Ro-*

man empire. To the first rider on the white horse, *a crown στεφανος* is given. Now, *the crown στεφανος* is no where in this book used as the hieroglyphical mark of kingly authority upon earth, but uniformly the *diadem διαδημα*. Thus, the dragon in imperial Rome, appears having on his head *διαδηματα ἑπτα*, *seven diadems*; the beast, a symbol of Decemregal Rome, or the Empire divided into ten kingdoms, appears having on his horns, Chap. xiii. *δεκα διαδηματα*, *ten diadems*. Christ, himself, when he appears as King of kings and Lord of lords, to possess all the kingdoms of the earth, has on his head, Chap. xix. 12. *διαδηματα πολλα*, *many diadems*, although when seen previously in another capacity as King of Zion, or the Prophet of his Church reaping the earth, *i. e.* gathering his elect, he appears wearing the *στεφανος* or *crown*.*

On the other hand, the crown *στεφανος* is uniformly the symbol of the spiritual victory and glory of the saints in heaven. Thus the woman, the Church, is adorned with it, Chap. xii. 1. St. Paul promises it to himself, 2 Tim. iv. 8. Christ promises it to the victor, Rev. ii. 10. The elders are invested with it, Rev. iv. 4. Even the Mahomedan locusts, to signify that they assumed and usurped the character of the soldiers of true religion, wear not *στεφανοι*, *real crowns*, but *ὡς στεφανοι*, *as it were* (mock) *crowns*.†

The rider of the first seal being therefore without

* Rev. xiv. 14.

† Ch. ix. 7.

the diadem, is certainly not an emperor of Rome ; and being invested with the crown, is no less certainly a symbolical representation of things spiritual ; and the whole complex hieroglyphic denotes, as Archdeacon Woodhouse has shown with abundant force of argument, the victorious progress of pure Christianity in the first ages of the Church. Thus, the consideration of this symbol enables us, on the one hand, to disprove the interpretation of Mr. Frere and Mr. Irving, and on the other, to refute that of bishop Newton and his followers, who apply the first seal to the victories of Vespasian ; and it follows, from the principle of homogeneity, that the other horsemen in the second, third, and fourth seals, are also symbols of things spiritual, denoting the various changes in the visible Church of Christ, till near the era of the Reformation. And if any other argument be wanting to convince the unprejudiced reader of the superiority of Archdeacon Woodhouse's appropriation of the foregoing symbols to that which I am combating, I only request him attentively to compare the one with the other, and to pause and ask himself, which of the two interpretations best accords with the spirituality, the sublimity, and the harmonious consistency of the whole scheme of divine prophecy.

CHAP. IV.

Mr. Irving and Mr. Frere's Theory of the Apocalyptic Beasts in Rev. xiii. and xvii. examined and rejected. Another solution of these Symbols proposed.

IT is affirmed by Mr. Frere and Mr. Irving, that the beast with seven heads and ten horns, seen by the apostle in Rev. xvii. is different from the beast who appeared to rise out of the sea, in chap. xiii. The beast in chap. xiii. they assert to be an emblem of the secular Roman empire, under the influence of the papacy, during the whole of the 1260 years, and the French Revolution of 1792, is said by Mr. Irving to be "the deaththrow, the "last gasp and *termination of life*, to the papal "beast of forty and two months," and "the first "breath and act of life to another beast, the beast "of the bottomless pit."* Again Mr. Irving says, concerning the beast of Rev. xvii. "this new "beast is distinguished from those, viz. (the dragon and beast of the sea,) by having no crowns "upon his head like the dragon, nor crowns upon "his horns like the beast of the sea, whose period "was forty and two months."† "But besides this, "it is to be observed of the others, that *they are*

* Irving's Discourse, vol. I. p. 144. † Ibid. vol. I. p. 273.

“*come to their end*, the latter of them, (the beast of “the sea,) when his set period of forty and two “months had expired, after which he began to be “broken in pieces and dissolved; whereas this “new incarnation is now preparing to act with violence and strength upon the stage thirty years “after that time; when the other became prophetically dead in respect of power and influence.”

Now, seeing that Mr. Irving brings *a new power* upon the theatre of action, under the symbol of the scarlet coloured beast of Rev. xvii. and that the former beast of Rev. xiii. is represented as in a state of actual dissolution, from the period of the French Revolution, we might have expected that *the new beast* who is “preparing to act with violence “and strength upon the stage thirty years after,” would have been identified with the beast who leads the armies of the empire to Armageddon. But instead of this, Mr. Irving informs us, that the beast who, with his confederate kings, is gathered to the field of Armageddon, is no other than the beast of Rev. xiii. the holy Apostolical empire.* On the other hand, the supposed new beast of Rev. xvii. is first identified with the late Napoleon Bonaparte; “The emperor of France is therefore “here the personification of the beast of infidelity, “or shortly, *he is that beast itself* which first showed itself as a principle of dissolution, but hath now

* Irving's Discourse, vol. II. p. 134—136.

“got a personality and community for a short season,” &c.*—and afterwards, this same second beast, in the person of Bonaparte, is supposed to have been the *seventh head* of the beast of Rev. xiii.† which was to continue a short time, and the eighth head,‡ Mr. Irving supposes, is to be constituted by the future resurrection of the infidel beast, in the person perhaps of the son of the late emperor.§

I have carefully endeavoured to compare the different passages of Mr. Irving’s discourse, wherein he states these views respecting the beasts of Rev. xiii. and xvii. being very anxious not to misunderstand him; and should I in any respect have done so, I hope he will do me the justice to believe that the mistake is not intentional. But as I find, on turning to Mr. Frere’s pages, that he distinctly asserts that the beast out of the bottomless pit is the seventh and also the eighth head of the Roman empire||—it seems quite evident that I have correctly apprehended the views of Mr. Irving.

In proceeding to discuss the merits and evidence of this scheme, I remark in the first place, that it is altogether opposed to the sentiments of almost every interpreter, whether ancient or modern. All

* Irving’s Discourse, vol. I. p. 231.

† Ibid. vol. I. p. 284.

‡ The expression eighth head is inaccurate, it is plain from Rev. xvii. that there are but seven *heads*, though there are eight forms of government or kings.

§ Irving’s Discourse, vol. I. p. 286, 287.

|| Frere’s Combined View, p. 103—105.

former writers of eminence, whatever may have been their discordance of sentiment respecting the meaning of the hieroglyphics, agree at least in the virtual identity of the beast seen in Rev. xiii. with that in chap. xvii. Among those who have held this identity, may be named Bishop Newton, Mede, Daubuz, Whiston, Pyle, Cressener, Mr. Faber, &c. &c. among the moderns; and Irenæus the disciple of Polycarp among the ancients.*

Mr. Irving affirms, that the beast in Rev. xvii. is distinguished from the one in chap. xiii. by having no crowns (diadems) upon his horns like the beast of the sea. In answer to this, I remark, *first*, that the silence of John in chap. xvii. respecting the diadems may be accounted for, by the circumstantial explanation he afterwards gives of the horns. "The ten horns are ten kings, which receive power one hour with the beast,"†—the fact of their being *kings* necessarily implies in it that they had *diadems*. But the apostle having formerly mentioned this in chap. xiii. there was no necessity to repeat it here. But *secondly*, were I to admit the fact that the horns of the beast seen in chap. xvii. were without diadems, this would not disprove the identity of this beast with the one seen in chap. xiii.—all that we could legitimately infer from this circumstantial difference, would be that the 1260 years of the beast's prosperous reign

* See Irenæi opera, lib. v. cap. xxx.

† Rev. xvii. 12.

being now expired, he had been deprived of his diadems.

Mr. Irving's next reason for denying the identity of the two symbols is founded on the circumstance of every part of the beast of Rev. xvii. being full of names of blasphemy, whereas the wild beast of chap. xiii. had upon his heads only the name of blasphemy. The answer to this is, that when first seen by the apostle, he had not arrived at that maturity and fulness of blasphemy which he had attained to when he appeared in the time of the vials.

Mr. Irving asserts in the next place, that the beast of chap. xvii. ascendeth not out of the sea like the former beast, but out of the bottomless pit. In answer to this, I remark that the Greek word *αβυσσος*, rendered "*bottomless pit*" by our translators in Rev. xi. 7. and xvii. 8. is used by the Seventy to express the sense of the Hebrew *תהום* signifying simply *the deep*, and *αβυσσος* is employed by the Seventy in Isaiah lxiii. 13. to express the leading of Israel through the Red sea, as also in Ps. cvi. 9. It will be found likewise in Jonah ii. 5. in Job xxxviii. 30. and xli. 31. in each of which passages it is used synonymously with the word *sea*. When, therefore, I read in Rev. xi. 7. "*that the beast το αναβαινον εκ της αβυσσου, that is ascending from the deep, shall make war with them, (the witnesses,) and overcome them,*" and afterwards read the words in chap. xiii. "*Ιδω εκ της θαλασσης θηριον*

ἀναβῆναι from THE SEA a beast ascending," of whom it is next said, that *it was given to him to make war with the saints, and to overcome them*, I cannot but form the conclusion, that the ascent from the abyss is one and the same event as the ascent from the sea, and that it is one and the same beast that is meant in both passages, and also that the *witnesses* and *the saints* with whom he is to make war, are to be identified; and I am confirmed in these conclusions, by the complete silence of the Prophet or rather of the Holy Ghost, as to the ascent from the abyss of any other beast. For had the novel hypothesis of there being two Apocalyptic wild beasts, the one of the sea and the other of the deep, been true, then it is quite natural to suppose that, as we are furnished in chap. xiii. with an account of the rise of the one from the sea, we should in like manner have had in chap. xvii. a narrative of the actual ascent of the other from the deep, in such a manner, as to have clearly distinguished it from the former.*

* Although I have shown that the abyss, or deep, is in various passages of scripture used synonymously with the sea, yet I freely grant that it is not so in all. It not unfrequently signifies the invisible receptacle of departed spirits, or Hades in general; or that part of Hades in particular where the wicked spirits are reserved in chains unto the judgment of the great day, Romans x. 7. Luke viii. 31. and Rev. ix. 1. xxi. 3. This abyss is situated in the central regions of the earth, and therefore is below the sea, (see Horsley; Sermon on the Descent of our Lord into Hell). Consequently, even if it was from this abyss, *i. e.* from Hades itself that the beast ascended, he might be seen by the Apostle ascending from the sea, because the sea might be the medium of his ascent,

Having thus considered the reasons of Mr. Irving in support of his scheme, I proceed to offer one or two arguments of a more direct nature, to show that it rests on no solid foundation. 1st. It is plain from Rev. xvii. that to the *beast of the deep* who is there described, are attributed all the past changes of government of the Roman empire, (see ver. 10,) which I need not now enumerate; but how could it be said of a beast representing the abstract principle of infidelity, or the late emperor of France,—“the emperor of France,” says Mr. Irving, “is the beast itself,”*—how, I ask, could it be said of an abstract principle embodied in an individual, that this principle or this individual had passed through five changes of government?

2d. In the next place, this hypothesis includes in it the strange anomaly, that the scarlet coloured beast of Rev. xvii. with seven heads and ten horns, is actually the seventh and eighth head of the beast of Rev. xiii. one beast the head of another beast. Now, I presume it will not be found easy by Mr. Irving to explain what was the form of this septi-

and there is a peculiar fitness in its being so represented to denote his arising through the medium of the commotions and struggles of the nations of the Roman earth. Thus, even on this hypothesis, that the sea and abyss are different, the ascent from the abyss and the sea may be one and the same event. I shall observe further, that where the abyss is used synonymously with the sea, I apprehend the peculiar idea attached to it is, that it is the bottom of the sea as distinguished from its surface.

* Irving's Discourse, vol. I. p. 231.

mo-octave head as it appeared on the beast of the sea—did it appear in the shape of a new wild beast growing, as it were, from his neck, or in what other form?

3d. But seeing that, according to this scheme, the beast of Rev. xiii. arises from *the sea*, and the beast of chap. xvii. who is also the seventh and eighth head of the former beast, ascends from the *bottomless pit*, or *hell itself*, we arrive at another strange conclusion, *viz.* that the beast of Rev. xiii. himself has an entirely different origin and birth-place from that of his last head, the one being *sea-born* and the other *hell-born*; now, since the blasphemies of the beast do not arrive at their full stature of wickedness until he is under his septimo-octave head, the question naturally occurs, whether we are to denominate him the *beast of the sea*, from his body and six first heads, or the *beast of the bottomless pit*, from his septimo-octave head? As I cannot conjecture in what manner Mr. Irving and Mr. Frere will solve this problem, I shall leave it to them to do it.

If the foregoing reasons should seem to the reader to be sufficient to justify the rejection of the scheme of Mr. Irving in reference to the Apocalyptic beast, it is probable that he may feel inclined to ask what interpretation of the symbols I propose to substitute for it. I shall endeavour to answer this question with as much brevity as possible.

The dragon seen by the apostle in Rev. xii. is

evidently Satan himself, the great adversary of mankind embodied in the Roman empire. His seven heads with diadems represent the different forms of government, under which the empire was to subsist in its undivided state. His ten horns without diadems are symbols of the ten Gothic kingdoms, which were afterwards to arise within the limits of the empire.

The beast who is seen in the next chapter, ascending from the sea, is also manifestly the Roman empire of the west after its division into ten kingdoms by the Gothic conquest. He is seen with the diadems transferred from his heads to his horns, and one of his heads having been wounded unto death.

It is by comparing these two symbolical images that we arrive at a correct conception of the chronology and order of succession, if I may so speak, of the different changes of form and government signified by the symbols. And since the dragon first appears *with diadems on his seven heads*, and none on his horns; and the beast is next seen, his heads being without diadems, and *the diadems transferred to the horns*; I hence infer with the most indubitable certainty, that the Roman empire had, at the rise of the ten Gothic kingdoms, passed through the whole seven successive forms of government, signified by the heads with diadems, and that the power of the seven heads had then finally disappeared. The ten horns with diadems, are also

seen no less evidently to be the symbols of an *eighth* form of government, posterior in time to all the seven heads, and the hieroglyphical history of the empire is thus fixed upon abstract principles, altogether independent of the particular interpretation which may be given of the seven heads.

Let us next, however, turn to the page of history, and we shall learn, that Rome was administered under the following successive forms of government, before the date of the Apocalyptic visions : 1st, Kings ; 2d, Consuls ; 3d, Military Tribunes, with Consular authority ; 4th, Decemvirs ; 5th, Dictators ; 6th, Emperors.

There is, therefore, no difficulty in ascertaining the signification of the first six heads of the beast : and accordingly, there is almost an entire unanimity of sentiment, among our most respectable interpreters, in referring them to the six forms of government which I have enumerated. Much difference of opinion has, however, obtained respecting the seventh head, and the eighth *form of government*, (Rev. xvii.) for there is no eighth *head*. When I published the first edition of my work on the Apocalypse, I supposed the French imperial government of Napoleon Bonaparte, to be the seventh head, and that the eighth form was still future, being the very same hypothesis as that which is now embraced by Mr. Irving and Mr. Frere. This interpretation was, however, evidently erroneous, being altogether inconsistent with the order

and arrangement of the symbols, which require us to account for the whole of the seven forms indicated by the *heads*, before the diadems were transferred to the *horns*—which transfer manifestly and incontrovertibly took place at the period of the overthrow of the empire by the Gothic nations.

I now, therefore, rest in the following interpretation, which is the same in substance with that offered by Dr. Henry More, and, with some modifications, the same as that given in my second edition.

The sixth head of the dragon and beast, I conceive to have represented the imperial government of Rome in its heathen form, until the accession of Constantine, and the consequent establishment of Christianity as the religion of the empire. The sixth head then fell to rise no more, no notice being taken of the ephemeral reign of Julian. The seventh head appears to denote the Christian imperial power, from Constantine to Augustulus, in whose person the western empire was extinguished, by the Heruli and Turingi. This event was the infliction of the deadly wound on one of the heads of the beast, which was seen by the Apostle as it were wounded to death. The duration of this form is termed, in Rev. xvii. 10. a short space; and it was short, both when compared with that of the sixth head or heathen imperial power, and also with the

period of the eighth form, which has continued now more than thirteen centuries.

The eighth form of the beast is evidently shown, by the symbol of ten horns with diadems, (posterior in time to the imperial dominion of all the heads,) to be *Decemregal*, or the reign of ten contemporary Gothic sovereignties, dividing among themselves the territories of the empire. This form is said to be *the beast which was, and is not* ;* or in other words, this form is the revived empire of Rome in another shape. This eighth form is said to be *of the seven* ; it is the Christian imperial head branching off into ten sovereignties.

When the Gothic nations invaded, and at length subverted, the empire of the west, they inflicted a deadly wound on its seventh head, and the empire itself appeared to be finally and entirely destroyed as to its existence as a body politic. But the conquerors gradually identified themselves with the empire, by the following acts of submission : 1st, they submitted themselves to its religion ; 2d, they received, as the basis of all national jurisprudence, the volume of the civil law ; 3d, they all at length acknowledged the spiritual supremacy of Rome, and bent their necks to its heavy yoke ; 4th, they restored, in the person of Charlemagne, the titular empire of the west, and they gave precedence among the sovereignties of the great European

* Rev. xvii. 11.

commonwealth, to that regal horn, in which was vested the revived title of emperor of the west and of the holy Roman empire ; 5th, by constant intermarriages among the sovereigns of the different kingdoms, they came at length to bear the character of a common family. Thus, the whole Gothic kingdoms became moulded into a sort of federal republic, of which the acknowledged fountain of secular honour was the emperor of the holy Roman empire, even as the pope was the fountain of spiritual authority. In the rise of this commonwealth, we behold the fulfilment of the prophetic annunciation respecting the beast that *was*, and *is not*, and *yet is*, or the revived Roman empire, which is the eighth form under which it was to exist, and in which form it is to go into perdition. “The meaning of the name of the *beast that was* “and *is not*,” says the learned Vitringa, “is, that “by the beast is signified a certain Roman empire, “of which it might mystically be said, that it *was* “formerly, and *is no longer*, and *yet is* ; that is, it still “really exists, although in another form than it existed before, so that it might be said of that “empire, *that it is*, and *is not*, which is a kind of sacred enigma ; namely, that the Roman empire, “founded by Julius Cæsar, should be destroyed “by the Goths and other barbarous nations, and “thus, after it *had been* for some time, *should be no longer*, and yet *should be*, that is, should *rise again* “in the papal Roman empire, of which the titles

“and features should be the same with those of the
“ancient Roman empire.”

To the foregoing theory respecting the seventh and eighth forms of the Roman empire, it is objected by Mr. Gisborne,* that the Christian imperial head was not a different form from the heathen imperial. That they were not nominally different is freely granted, but where there was, to use the language of Gibbon, “a new capital,† a new policy, “and a new religion,” and “the establishment of a “new form of civil and military administration,”‡ it seems to me that the whole of these changes might, with greater propriety, be distinguished by the symbol of a new head, than some of those minor alterations which occurred in republican Rome. It is further objected by Mr. Gisborne, that all the heads of the beast had imprinted on them alike, the name of blasphemy. But this could not be the characteristic of a Christian imperial head. Now, had the character of this head been *truly* rather than *nominally* Christian, this objection had been well founded. But when the ambiguous character of some of the emperors is considered, and the Arianism of others, and the ultimate apostacy of the whole, which, in the adora-

* See a volume of Essays by the Rev. Thos. Gisborne, p. 279.

† On the new capital, an imperial edict bestowed the title of *second, or new Rome*. Gibbon, vol. III. p. 3. I refer to Gibbon for a detail of the important innovations of an administrative nature which distinguished the reign of Constantine.

‡ Gibbon, vol. III. p. 30. 8vo. Edit.

tion of saints, and other deviations from primitive Christianity, had arrived at a great height, even before the overthrow of the western empire, we see that even upon this head, which was Christian in profession, was really inscribed the name of blasphemy,* though in a manner discernible only to those enlightened by the Spirit of God. Indeed, it may safely be affirmed, that had the emperors of the west merited the character of being truly Christian, the barbarous nations of the north could not have overthrown the empire.

Mr. Gisborne having, in the very able paper already referred to, given various reasons for rejecting my interpretation, of which those above mentioned seem to be most worthy of notice, endeavours to prove, that the Gothic dominion in Italy, first of Odoacer, and secondly, of Theodoric, constituted the seventh head which was to continue a short space. Now, to this theory, an objection which appears to me to be altogether destructive of it, obviously presents itself. When the Gothic sword inflicted a deadly wound on the imperial head of Rome, and subverted the western empire, the beast himself *ceased to be*, or *was not*—he descended into the deep or abyss. It seems incongruous, therefore, to maintain that he, at that very time, received his last head. The acute mind of Mr. Gisborne did not permit him to overlook this

* It is not said that upon *all his heads equally*, but simply upon *his heads*, was the name blasphemy.

objection, and he endeavours to meet it by asking, "Are not we then prepared by the prophecy for "seeming contradiction in the history of this wild "beast ; of whom the angel has declared, (Rev. "xvii. 8.) that *he was*, and *is not*, and *yet is*,—*was* "and *is not*, although he is?"* The reply to this question obviously is, that we *are* prepared for such seeming contradiction in the history of the beast, yet by no means under his *seventh* head, but solely and exclusively under the *eighth* form, or the regal dominion of the ten horns with diadems, to which form only belongs the characteristical mark of its being the beast which *was*, and *is not*, and *yet is*, Rev. xvii. 11. To attribute this peculiarity of character to the seventh head in its regnant state, is therefore a departure from the prophetic description, which limits it to the eighth form of the beast ; and there is, as is truly observed by Archdeacon Woodhouse, an enigma in this name of the beast, signifying that while he *is not* in one sense, he *exists* in another, even as it is said of the true Christian, that he is dead and yet lives, Colos. iii. 3.

But it may further be asked, what explanation I offer on the above scheme, of the healing of the deadly wound of the seventh head? I observe, therefore, that whatever be intended by this healing, it cannot mean the restoration to that head of the diadem of imperial power. The diadems had for

* Gisborne's Essays, p. 296.

ever passed away from the heads, and were transferred to the horns when the beast arose from the sea. The empire of Charlemagne was of too evanescent a nature to form an exception to this remark, seeing that it is admitted by all judicious interpreters, that the symbols do not exhibit to our view, changes of an ephemeral nature. I now apprehend, therefore, though I formerly thought otherwise, that the restoration of the imperial title in the line of the western emperors, though in itself an event of much importance in the history of the beast, chiefly as marking his identity with the ancient empire of the west, did not properly constitute the healing of the deadly wound. This act of healing was effected by the transfer of the diadems to the ten Gothic horns growing up on the seventh head, and the consolidation of these kingdoms into a sort of federal system, occupying the territories, exercising the dominion, and putting forth much of the iron strength of the ancient Roman empire. Thus was the Latin empire, which seemed lost and overwhelmed by the impetuous sea of Gothic invasion, revived and perpetuated under the rule of the ten horns, the chief of which was invested with the titular imperial diadem of the ancient empire.

If it be further asked, at what particular period the healing of the wound commenced? I answer, that since the recovery, first of Africa, and then of Italy, by the arms of Justinian, was evidently the

era when the principles of Rome began to regain their ascendancy over the Gothic kingdoms, I think we may justly conclude that then also, or in the year 533, the deadly wound had begun to be healed, and probably somewhat earlier.

In looking over the pages of Mr. Irving, I find another objection to the accuracy of any interpretation which makes the eighth form of the beast to coincide in time with the whole reign of the beast of Rev. xiii. *viz.* the 1260 years. Mr. Irving affirms, that the beast in his eighth form will come forth, do its work, and go into perdition. No time is given to its second action ; its day is brief, compared with the long period of the former evil power, "it ascendeth out of the bottomless pit, "and goeth into perdition."*

The language of Rev. xvii. 8. does, it must be acknowledged, at first sight seem to give some support to this objection, and to the conclusion of Mr. Irving respecting the momentary duration of the beast. It is there said of him, *καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν*, and *he shall ascend out of the bottomless pit, and go into perdition* ; and from these words I myself did once, like Mr. Irving, conclude, that the beast was to endure only as it were for a moment of time. But further examination led me to account this conclusion erroneous. It must be admitted, that the verb *μέλλει* is

* Irving's Discourse, vol. I. p. 276.

understood in the last clause of the sentence as it is *expressed* in the first, and that the phrase has the same intrinsical force as if the second clause were expressed *και μελλει εις απωλειαν υπαγειν*. Now, if the *μελλει αναβαινειν* in the former clause may, as it confessedly does, signify an ascent from the abyss some centuries* after the Apocalypse was given, why may not the *μελλει εις απωλειαν υπαγειν* of the latter clause, signify a going into perdition many centuries after the ascent of the beast from the abyss?

Moreover, that the Greek word *μελλω*, *to be about*, (to do a thing,) does not necessarily signify a proximate futurity, is plain from Matth. xvi. 27. *Μελλει γαρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι*, “The Son of man *shall come* in the glory of his Father,” and I need not say, that this coming, predicted eighteen centuries ago, is yet future.

It remains only that I should anticipate a question, which may be asked in reference to the foregoing scheme, viz. what place I assign in the symbolical history of the beast to the late French empire, or to any future changes which the bestial empire may undergo before the day of Armageddon? I answer, that the beast was to prosper *ποιησαι* 1260 days or forty-two months, Rev. xiii. 5. That period being concluded, judgment was to begin to be executed against him, and no notice is taken in the

* According to Mr. Irving, no less than seventeen centuries.

symbols of any new modifications of the Decemregal form of administration during the last period of judgment. I consider the late French empire, therefore, and that empire, if it should revive, as being merely the evanescent attitudes of expiring and convulsive effort which the beast may have assumed when under the torturing infliction of the seven last plagues.*

* The foregoing interpretation of the Apocalyptic beast, differs from that given in my second edition in two respects; 1st, with respect to the healing of the deadly wound of the seventh head, which I formerly referred to the revival of the western empire, in the person of Charlemagne; 2ndly, with respect to the *revival* of the beast, or his resurrection from the dead, which in my second edition, p. 166—9. I interpret in a spiritual sense only—viz. that his *ceasing to be* denoted the conversion of the empire at least to the form of Christianity in the time of Constantine, and his *resurrection* signified its lapse into Antichristian idolatry.—I now doubt the solidity of this interpretation, and if I rightly remember, a like change has in this particular taken place in Mr. Gisborne's sentiments. There is enough, I think, in the *secular* history of the beast, to interpret both the symbol of his ceasing to be, and again coming into being, and also that of the healing of the deadly wound. Yet so many able interpreters have taken the spiritual view of the death and resurrection of the beast, that I would not be understood as rejecting it decidedly. Both views may be true, even as one and the same symbol in Rev. xvii. 9, 10. has two meanings.

CHAP. V.

Reasons of Mr. Irving and Mr. Frere for altering the reading of the Prophetic number in Dan. viii. 14. considered and answered. A conjecture proposed concerning the true era of the commencement of the Two thousand three hundred days.

IN entering upon the discussion of Mr. Irving's reasons for rejecting the reading of the authorized version of the Bible in Dan. viii. 14. and substituting the number two thousand four hundred for two thousand three hundred, I feel myself somewhat at a loss where to begin, since in point of fact Mr. Irving's reasoning includes in it no less than three positions which I must regard as entirely gratuitous.

The first of these positions is, that the little horn of Dan. viii. 9—12. is a symbol of the Mahomedan power. Now, though I am well aware of the respectable authorities by whom this opinion is upheld, yet, as it is controverted by names at least equal in weight, Mr. Irving is not entitled to take it for granted in the argument respecting the true reading of Dan. viii. 14. In order, however, that I may not be charged with pertinaciously resisting what so many respectable writers of the present day account the true interpretation of this symbolical horn, I proceed to offer the following reasons against it, some of which are new, and others were

advanced in the *Christian Observer* nearly twenty years ago, and have never yet, as it appears to me, received any satisfactory answer.

The theatre of the whole vision of *Dan. viii.* will, it is presumed, on all hands be acknowledged to lie wholly within the territories of the second and third empires of Daniel, as they were possessed by Alexander the Great and his successors.

Now, the geographical position of the empire of Mahomed in its infant state, does not, in its relation to the territories of the goat,* correspond with that which the prophetic description assigns to the little horn. The kingdom of Mahomed having sprung up in Arabia, which was never included in the empire of Alexander, could not become a horn of the goat, till it obtained possession of at least one of the provinces composing its territories. This was effected by the conquest of Syria between the years 632 and 638. The conquests of the little horn are characterized as being towards the south, the east, and the pleasant land; and the advocates of the scheme which I am opposing, commonly explain its conquests in the south, in reference to these of Mahomed himself in Arabia Proper. But then, at the date of these conquests, the Mahomedan power was not, in any sense of the word, a horn of the goat. Further, as Arabia Proper is without the limits of the prophetic thea-

* *Dan. viii. 21.*

tre, these conquests are necessarily excluded from the vision. Mr. Frere, indeed, explains this part of the prophecy in a somewhat different manner. He asserts, that the successors of Mahomed first entered on the prophetic earth in the upper part of Arabia, which is the *southern* part of the Macedonian empire. On consulting Gibbon, I accordingly find, that one of the provinces of Syria to the eastward of Jordan, had, by Roman vanity, been decorated with the name of Arabia, and that its capital city, Bosra, was taken by the Saracens in the year 633. But even then the Mahomedan power had not yet become a horn of the goat, and therefore the conquest of Bosra does not, for the reason to be offered below, correspond with the prophetic description. Moreover, when we speak of a kingdom, or to use a prophetic term, a horn, making conquests to the south, we naturally mean south in respect of its own geographical position. Now it happens unfortunately for Mr. Frere's argument, that the province of Syrian Arabia, instead of being *south* in respect of the then proper position of the Mahomedan power, was directly *north* of it. If, again, we inquire into the progress of the Mahomedan power at a later period, when by the possession of Syria it had become a kingdom or horn of the goat, we indeed see that it obtained possession of Egypt, which, in respect of Syria, might justly be termed a conquest to the south. But how could it wax great towards the *pleasant*

land אֶל־הַצִּבִּי, when it had, by the taking of Jerusalem in the year 637, already obtained possession of that land while in the very act of establishing itself in the prophetic theatre and *becoming* a horn of the goat. The prophetic description in Dan. viii. 9. evidently implies, that the power symbolized by the horn, having *previously* established itself in the territories of the goat, *afterwards* made extensive conquests, *first*, to the south, *secondly*, to the east, and *lastly*, towards the Holy Land. Now such a progress will in vain be sought for in the history of the empire of the Saracens.

For these reasons, which have been penned with De l'Isle's excellent map of the empire and expedition of Alexander the Great spread out before me, and which to my own mind at least appear wholly unanswerable, I must acquiesce in the observations of Sir Isaac Newton, (no common place thinker) as quoted by Bishop Newton.—“ This horn, therefore, as Sir Isaac Newton justly observes, was to rise up in the *north-west* part of those nations which composed the body of the goat, and from thence was to extend its dominions towards Egypt, Syria, and Judea.” The bishop then proceeds to show how all these particulars were verified in the history of the Roman conquests, and dominion, and actions, within the territories of the he-goat, in respect of which, the Romans were constituted a horn by the overthrow of the last of the Macedonian kings, in the year

A. C. 170, and finally by the reduction of Macedon into a Roman province in the year A. C. 148. Following the exact order of the exploits of the little horn, which waxed great towards the south, the east, and the pleasant land, the Romans reduced Greece (lying south of Macedon) to a Roman province in the year A. C. 146—Bithynia in A. C. 76—Syria in A. C. 65; and they took the city of Jerusalem in A. C. 63, on which occasion Pompey slew some of the priests engaged in the sacrifices, and entered the holy of holies.

My next objection to the application of this little horn to the spiritual empire of Mahomed, is of a chronological nature. The expounding angel informs Daniel, that the power typified by this horn, was to arise **בְּאַחֲרִית מַלְכוּתָם** *at the end of their reign,* viz.* the reign of the four horns which arose out of the kingdom of Alexander the Great. But Mahomed did not appear till near seven hundred years after the overthrow of the last of these kingdoms. Mr. Faber gives a double answer to this objection, *first*, he would render the foregoing Hebrew phrase “in the *futurity* of their kingdom,” *i. e.* some period *subsequent* to the four Greek kingdoms; and *secondly*, he affirms that the phrase **כִּהְיָתָם הַפְּשָׁעִים** which he renders “*when the revolts are completed*,” necessarily ties down the rise of the horn to a period when the apostacy of the Jewish church had been completed by the rejec-

* Dan. viii. 23.

tion and crucifixion of the Messiah, and the apostacy of the Christian Church, by the establishment of the papal supremacy, and of idolatry—which combination of circumstances, Mr. Faber adds, cannot be found sooner than the year 606 or 607.

Now, to the first of these arguments, I have already replied, that Mr. Faber's new translation of the former Hebrew phrase, is unwarranted by any version, either ancient or modern; at least, Mr. Faber has cited no such testimony for it. It is opposed not only by our authorized version, but by that of the Seventy, or to speak more properly, of Theodotion—and it rests solely on the individual authority of the learned writer. To his argument from the second phrase, I reply *first*, that according to the Masoretic punctuation of our Hebrew Bibles, Mr. Faber's rendering of it is unwarranted: for it is plain that the Hebrew word פשעים instead of being as Mr. Faber translates it a noun substantive in the plural number, is the plural participle present, or Benoni, and therefore the phrase is correctly rendered in our version, when *the transgressors are come to the full*. Should Mr. Faber think himself warranted in rejecting the Masora, I shall then refer him to the version of Theodotion, which renders the clause “when *their* iniquities shall be filled up,” *i. e.* the iniquities of the four Grecian kingdoms;—thus fixing the appearance of the little horn at the exact period when Antiochus Epi-

phanes, having two years before profaned the temple at Jerusalem, by sacrificing a sow upon the altar of burnt-offerings, summed up and completed his daring blasphemies, by placing the image of Jupiter Olympius upon the altar of incense, and offering sacrifices to this false god in the temple of Jehovah of Hosts. This happened in the year A. C. 170, in which very year, Paulus Æmilius, the Roman consul, overthrew and took captive, Perseus the last king of Macedon, and finally put an end to the dominion of one of the four horns of the he-goat. Thus did the little horn appear, upon this hypothesis, precisely at the end of the four kingdoms of Alexander, when their transgressions were come to the full, or when the transgressors were come to the full, by that most daring and blasphemous profanation of the temple already mentioned.

Mr. Frere, in his Combined View of the Prophecies, endeavours to remove my chronological objection to the application of this symbolical little horn, to the spiritual empire of Mahomed, by asserting that the expression, "*the latter time of their kingdom,*" Dan. viii, 23. refers to a period when, according to the analogy of the declaration in Dan. vii. 12. "*their lives should be prolonged after their dominion was taken away.*"* Now my reply to this assertion is very short and simple. The Hebrew

* Combined View, p. 293.

word מלכות will bear no such meaning as Mr. Frere's argument would necessarily require to be attached to it. It means *kingly authority* or *power*, and is best expressed by one word, *reign*,* and the strictest and most literal rendering of the clause is, *at the end of their reign*. Just, therefore, at the time when their reign was passing away, we are to look for the rise of this little horn.

I now proceed to observe, that even were the foregoing arguments, founded upon the geography and chronology of the vision now under consideration, to be found capable of a more satisfactory answer than any which I have yet seen, still there remain other objections, of an equally formidable nature, to the application of the symbol of the little horn of the he-goat to the empire of Mahomed. This little horn, we are told, took away the daily sacrifice, and cast down the place of the sanctuary.† But the daily sacrifice of the eastern churches was taken away nearly a century before the appearance of Mahomed, and the abomination of desolation placed in them by the acts of the Roman emperors, in establishing the spiritual authority of the papal little horn and the idolatrous veneration of the virgin Mary and the saints. Seeing, then, that these things were effected by another power than that of Mahomed, he and his successors could not be the

* I refer Mr. Frere for satisfaction on this point to any Hebrew Lexicon.

† Dan. viii. 11.

perpetrators of them. Now to this argument Mr. Frere replies, not by denying the premises, which he could not do consistently with his own principles; but by affirming that the daily sacrifice may be said, *by way of eminence*, to be *taken away*, when an object of religious and idolatrous veneration is *permanently established*; which Mahomed has now been for above twelve centuries amongst all the NATIONS of the east.* This reply mingles things secular and spiritual in a manner destructive of sound argumentation; and this it does by substituting the word *nations* for *churches*. Who ever denied that Mahomed established among the *nations* of the east a religion opposed to the gospel? But surely this does not prove that he established it in the *symbolical sanctuary*, i. e. in the *eastern churches*, which still maintain the same degenerate form of Christianity that they professed when the standard of the crescent was first unfurled on the frontiers of the eastern empire.

Even in the present day, if the feet of the truly spiritual Christian be directed to the holy city at the festival of Easter, he will sigh and weep over the abomination of desolation within the very precincts of the sanctuary; not in the shape of Mahomedan interference with the worship of the Greek churches, but in the more awful spectacle of a dense mass of dark and brutalizing superstition, obliterating every feature of the religion of

* Combined View, p. 295.

Jesus Christ, excepting its name, and dishonouring that name in the sight of the heathen.* The imposture of Mahomed, with all its dire consequences on the mind of man, has been merciful when compared with corrupt Christianity. It has reared no tribunal of the inquisition to burn the bodies of those who dissent from its dogmas. To Jews and nominal Christians, particularly the last, it has always permitted the exercise of their corrupt faith on the payment of tribute; nor has it, in any material degree, interfered with the worship of the eastern churches. Even in the present day, Protestant missionaries enjoy a certain, though very limited, range of action within its territories; whereas, in Spain, they would be immured in the dungeons of the inquisition.

Such being my reasons for rejecting the application of the little horn of the he-goat to the Mahomedan power, it follows that I must necessarily

* "We went," says Dr. Dalton, a missionary in Palestine, "this morning (April 3d.) to the church of the holy sepulchre; at the door I presented my firman. Brother King introduced me to the officers at the door as an English doctor (hakeem); they treated us with respect. We saw the procession of the Latin and Greek churches followed by that of the Armenians, Copts, &c. I was shocked at their abominations and pageantry, and left it as soon as possible. May the Lord hasten the day when these abominations shall cease to stand in the holy place! I felt cut to the heart to think that such is the exhibition which has been made for years before Jews and Turks in this place; and it seemed no small exercise of faith to believe that vital and simple religion should ever be received by minds long habituated to view Christianity in a shape only calculated to excite disgust and ridicule."

charge Mr. Irving with a *petitio principii*, when, in his argument with respect to the true reading of the number in Dan. viii. 14. he takes for granted the justness of that interpretation, and reasons from it as an acknowledged first principle.

In his argument on this point, Mr. Irving further assumes it as certain that the number revealed in that passage of scripture commenced to run when the vision was given, or in the year A. C. 553.*—It is not, however, my intention to enter into the discussion of this point further than to say it seems to me to be destitute of evidence.—Nor do I know of any one commentator of eminence who coincides with Mr. Irving and Mr. Frere in making the number in the 14th verse commence in the year that Daniel received the vision.

Having assumed the two positions above mentioned, Mr. Irving reasons from them substantially in the manner following; and I think he will admit that his argument is stated with perfect fairness.

There are two different readings in Dan. viii. 14. that of our authorized version, which is TWO THOUSAND THREE HUNDRED, and that of the Seventy being TWO THOUSAND FOUR HUNDRED.—The vision in Dan. viii. 9—14. refers to the Mahomedan imposture, and at the end of the period given in the 14th verse, the sanctuary is to be cleansed from that abomination, and the worship of the true God is to be restored at Jerusalem.

* Irving's Discourse, vol. I. p. 259. Vol. II. p. 222.

It is evident, also, that the length of the vision is to be computed from the year A. C. 553, when it was seen by Daniel.

If from the year A. C. 553 we reckon 2300 years, (the reading of our authorized Bibles,) we are brought down to the year after Christ 1747. Reckon 2400 years, (the reading of the Seventy,) and we arrive at the year 1847. But the cleansing of the sanctuary did not happen in the former year, and therefore we adopt the reading of the Seventy, and expect the true worship will be restored in Jerusalem in the year 1847.

Here there is evidently no reference to the usual canons of criticism to decide between the alleged discrepancy of the Hebrew and Septuagint texts, but a simple and unqualified preference of the supposed reading of the Seventy, as being more concordant with certain previous positions, which, as I have already endeavoured to show, are assumed gratuitously. Indeed Mr. Frere, whose scheme Mr. Irving here follows, has, with perfect *naïveté*, informed his readers of the whole process of reasoning whereby he discovered the number 2400 to be the true reading.—Of the three readings mentioned as found in different manuscripts, namely, 2400 years, 2300 years, and 2200 years,* he *expected* the first would be discovered to be the true number of Daniel. “My reasons,” adds Mr. Frere,

* Mr. Frere has not informed us in what manuscripts the numbers 2400 and 2200 are to be found.

“for this opinion were, that *it is a sacred number, and divisible by three, which all the known numbers of Daniel are*, a property not found in 2300 or 2200.”*

“I concluded the expiration of the 2400 years (their commencement being fixed to the third year of Belshazzar) would be found to coincide with some other period. I could not, in considering the years 1822 and 1867, give a preference to one period rather than another, for there were objections to both. First, the year 1822 appeared too early.”—“On the other hand, the year 1867 appeared too late.”—“My disappointment was afterwards very great, on referring to the work of Prideaux, to find that the third year of Belshazzar, when the vision was seen, was the year 553 before Christ, and therefore that the period 2400 years would terminate neither in the year 1822 nor 1867, but in the year 1847. This was the more disappointing as it was the last prophecy I had to examine, and I had already succeeded to my full satisfaction in every other part of the prophetic writings of Daniel, Esdras, and St. John; but finding that even no probable conjectural amendment of the numbers would give any satisfactory result, I considered the case as perfectly hopeless, and intended so to represent it, and to recommend the waiting for the event, or,

* Is the period of 70 weeks, or 490 years, admitted by Mr. Frere to be a sacred number, and is it divisible by three?

“as a last hope, the consultation of other manuscripts, if such should ever be discovered.”

Lastly, Mr. Frere informs us that he was comforted under his disappointment, by observing that the discovered termination of the number 2400 in 1847 had the effect of dividing the final 45 years of Daniel's 1335 years into two regular portions of 25 and 20 years each, and that at the close of the 25 years, or in the year 1847, (*if rightly calculated*,) he expects the removal of the Mahomedan superstition from the eastern church, or rather from all the nations of the east where it is now professed.

• Now to the whole of this reasoning I answer simply, that the period *is not rightly calculated* by Mr. Frere. His calculation rests upon sand, for the number 2400 is not the reading of the Septuagint, as he supposes. Passing over the circumstance, which Mr. Irving and Mr. Frere will find stated by Prideaux and Horne, that the Greek version of Daniel, which is printed in all our editions of the Seventy, is not that of the Seventy, but of Theodotion, which was made about the end of the second century, I proceed to remark, that there are three principal standard editions of the Septuagint Bible, all containing the version of Daniel by Theodotion; viz. the Complutensian published in 1514, the Aldine 1518, and the Vatican in 1587, from which last the English editions of the Seventy have been chiefly taken.*—And to these three we may add a

* Prideaux's 'Connect. Part II. Book I.

fourth edition, being that of the Alexandrian text; published between the years 1707 and 1720.

But besides these editions of the whole Bible, we have one of the book of Daniel from the Tetrapla of Origen, taken from the Chisian manuscript, and printed in the year 1772 at Rome, in the office of the Propaganda. This edition contains the Greek text both of Theodotion and the Seventy, and is on this account peculiarly valuable.

Now of the foregoing editions, 1st, the Complutensian, 2d, the Aldine,* 3d, the Alexandrian, and 4th, the Chisian, both as it respects the version of Theodotion and the Seventy, all agree with our English Bibles and the Hebrew text in the reading of 2300 in Dan. viii. 14. and the Vatican *edition* only reads 2400. Here, therefore, we have five testimonies against one in support of our authorized text. But further, there is a note in the Chisian edition upon Dan. viii. 14. of which I shall here give a copy:—

M.S. Vat. *και τριακοσιαι* ut in Codice nostro. Alex. Ald. Compl. et Heb. *ושלש מאות*. Juxta Vulg. trecenti sed Edit. Vat. habet *και τετρακοσιαι*.

Here then we have a sixth testimony, viz. that of the Vatican manuscript, against the evidently typographical error of the Vatican printed edition; for, seeing that the difference between *τετρα* and

* My own copy of the Seventy is from the Aldine edition, printed at Frankfort in the year 1597. It contains various readings, but in Dan. viii. 14. it does not even notice the existence of the reading *τετρακοσιαι*.

τρεα is only three letters, and that every other edition of the Greek scriptures agrees with the Hebrew text, in reading τρεα, and that both the Alexandrian and Vatican manuscripts concur in this reading, we must, upon every principle of sound criticism, pronounce the τειρεα of the Vatican Edition to be erroneous, and probably a simple error of typography.

Having thus given my reasons for rejecting Mr. Irving's and Mr. Frere's proposed emendation of the Hebrew text in Dan. viii. 14., I now proceed to offer some remarks upon the important event which is to mark the termination of that period, viz. the cleansing of the sanctuary.

The cleansing of the sanctuary, is a symbolical phrase borrowed from the worship of the Jewish economy. If, instead of burning the temple of Jerusalem, Nebuchadnezzar had converted it into an idol temple, what would have been the first employment of the Jews who returned after the captivity? They would first have expelled the priests of the idol; they would next have cast out the altars and images, and having carefully cleansed the temple of all these abominations, they would have restored in it the pure and spiritual worship of Jehovah.—An event of a similar nature, which is described by this identical phrase, occurred in the reign of Hezekiah, king of Judah. The temple of the Lord had been profaned by the idolatries of the former kings of Judah, particularly that wicked

prince Ahaz,* by whose order it was shut up, and the worship of the Lord entirely suspended. In the 2 Chron. xxix. we have an account of the cleansing of the temple by the commands of Hezekiah, to which I would refer the reader. Now, in the vision which is under consideration, the sanctuary to be cleansed is the visible church of Christ, which has been defiled and trodden under foot by the Gentiles, who have occupied it since it contracted an alliance with the secular powers of the Roman empire, symbolized, as I have endeavoured to prove, in this vision by the little horn of the he-goat; by which horn the abomination of desolation was placed in the sanctuary when the papal supremacy was established, together with the creature-worship of the virgin Mary and the saints. The cleansing of the sanctuary, *i. e.* the visible church of Christ, is an event, therefore, of a very complex nature, including in it both the execution of the predicted judgments upon the Gentiles who have profaned it by their tyrannical rule and impure worship, and also the re-establishment in it of the pure and spiritual worship of Jehovah. This cleansing, therefore, evidently seems to *commence* at the very time when the judgment of Dan. vii. 26. begins to sit for the destruction of the papal power, and when the Apocalyptic vials begin to be poured out, and it perhaps *ends* at the battle of Armageddon, or at the marriage of the Lamb.

* 2 Chron. xxviii. 19—25.

Now, whether the prophetic number of 2300 years expires at the *commencement* of the cleansing of the sanctuary, when the judgment of Dan. vii. 26. first sits, or at its *consummation*, in the day of Armageddon, cannot perhaps be determined *a priori*. In my work on the Apocalypse, I have indeed preferred the former alternative; and having computed the period as beginning to run from the pushing of the Persian ram, in the prosperous reign of Darius Hystaspes, I bring it down to the year of Christ 1792, when (as I have endeavoured to prove) the 1260 years also expired. But, in so doing, it is very possible I may have been mistaken; for it is in itself equally probable that the 2300 years may terminate at the *complete cleansing* of the sanctuary in the day of Armageddon; and, in this case, the period must evidently commence at a later date than I have chosen. Now, should it turn out to be as I have now supposed, that the 2300 years end at the complete cleansing of the sanctuary, in the day of Armageddon, I am not aware of any more probable era which can be selected for their commencement than that which has been chosen by some recent writers, who suppose this period to have begun at the same time with the seventy weeks of Daniel, or in the year A. C. 457, and, consequently, that it will terminate in the year 1843. It is not my present purpose to enter more largely into this subject; I shall therefore content myself with leaving these observations

with the attentive reader, recommending to his notice a pamphlet by the Rev. M. Mason of Wishawtown, wherein he will find the subject treated more at large.* I shall only remark, in the last place, that it does not appear to me that we can arrive at certainty on this point till the event shall make it clear at what particular stage of the cleansing of the sanctuary the prophetic number is to terminate. An important end is in the mean while served, if by means of this and other prophetic numbers the attention of the church of God is kept awake, and in the position of earnest prayer, in the expectation of the stupendous events which are approaching.

* Two Essays on Daniel's prophetic number of two thousand three hundred days, &c. Glasgow, 1820.

CHAP. VI.

Mr. Irving's and Mr. Frere's interpretation of the sealed one hundred and forty-four thousand in Rev. vi. and xiv. considered and answered.

IN my work on the Apocalypse, following the principle of the interpretation of the learned Joseph Mede and Bishop Newton, and almost the letter of that of Vitringa, though I was unacquainted with his work until after the composition of my own; I interpret the one hundred and forty-four thousand sealed ones in Rev. vii. 4—8. to signify the true spiritual church of Christ. I also suppose, with Vitringa, that the sealing of these mystical Israelites denotes their being marked for preservation in the great earthquake of the sixth seal, (which I agree with him in identifying with that of the seventh trumpet and seventh vial,) even as Ezekiel's sealed ones were to be preserved at the destruction of the city and temple by Nebuchadnezzar king of Babylon. Mr. Irving, adopting the novel interpretation of Mr. Frere, maintains that these sealed ones denote *the British nation*, marked for preservation from the plagues of the first six vials. Believing this interpretation to be wholly destitute of foundation, I shall offer some arguments for rejecting it, premising that it is not my

intention to follow Mr. Irving through his whole reasoning upon this point, which would require a much greater space than I can allot to it without swelling this pamphlet into a volume.

Mr. Irving sets out by observing that the sealed ones are the emblem of a nation.* Let us see how far the language of Rev. vii. 4. justifies this assertion. They are there characterized, not as *the whole nation of Israel*, but as *one hundred and forty-four thousand*, εσφραγισμενοι εκ πασης φυλης υιων Ισραηλ, *having been sealed out of† all the tribes of the children of Israel*. Let this expression be compared with the similar one in chap. v. 9. ηγορασας τω Θεω ημας εν τω αιματι σου εκ πασης φυλης και γλωσσης και λαου και εθνους, “Thou hast bought us to God by thy blood, out of every tribe, and tongue, and people, and nation.” I presume that every one will readily admit, that, in the last cited passage, the *purchased ones out of every tribe, &c.* denote, not the whole tribes, peoples, and tongues, but a saved remnant from among them. In like manner, the white-robed multitude in Rev. vii. 9. εκ παντος εθνους και φυλων, *out of every nation, tribe, &c.* denote, not whole nations and tribes, but a saved residue out of them. Now, I ask, by what canon of criticism is it that Mr. Irving requires us to under-

* Irving's Discourse, vol. II. p. 327.

† That the preposition εκ here denotes *out of*, will, I presume, be admitted by every one who has the least knowledge of the Greek; and it is so rendered by our translators in the passage next cited.

stand that the sealed one hundred and forty-four thousand *out of* all the tribes of Israel denote a *complete nation*, called Israel, while the purchased ones *out of* every tribe, &c. in chap. v. 9. and the white-robed multitude *out of* all nations in chap. vii. 9. confessedly signify, not *complete nations*, but *saved remnants* of nations?

It will, I presume, be readily granted by Mr. Irving, that *the whole twelve tribes of the children of Israel* are a symbol denoting *the whole professing, or visible church of God*, in the New Testament dispensation. Now, had the sealing and preservation of a particular professing nation been here intended, it would have been signified, not by the sealing of twelve thousand *out of each of the twelve tribes*, but by the sealing of *one complete tribe*. Had it, for example, been written, "*I heard a voice saying, that out of the twelve tribes of the children of Israel one hundred and forty-four thousand, being all the men of the tribe of Judah, were sealed on their foreheads,*" then these words would certainly have indicated the sealing of a *complete nation*, and would have borne out Mr. Irving in his argument.

Passing over much of Mr. Irving's intermediate reasoning, I shall next advert to his argument from the invisibility of the spiritual church, and his deduction therefrom—that the preservation of that church (if it were preserved) could "not be matter of observation or history, whereby the grand ob-

“ject of God’s justification were lost, as well as
 “the other grand object of teaching the sufferers
 “by contrast for what they suffer, and showing
 “them, by evident signs, where they may have a
 “refuge, and to what form of doctrine and of life
 “they should turn if they would be saved.”* To
 the first part of this argument I answer, that the
 present invisibility of the spiritual church does not
 imply that it is to remain invisible during the
 whole of the prophetic period into which we en-
 tered at the sounding of the seventh trumpet and
 opening of the sixth seal. St. Paul, in Rom. viii.
 19. speaks of an event to which all creation looks
 forward with ardent expectation. This event he
 calls *the manifestation of the sons of God*; and I
 conceive the sealing of the 144,000 to have a di-
 rect and special reference to that very manifesta-
 tion, and to be preparatory thereto. “Then shall
 “ye return and discern between the righteous and
 “the wicked, between him that serveth God and
 “him that serveth him not.”† Our Lord himself
 seems to intend the very same manifestation, and
 the same deliverance of his spiritual church, when,
 in reference to the awful judgments which shall
 illustrate the season of his second advent, he thus
 commands his disciples, “Watch ye, therefore, and
 “pray always, that ye may be accounted worthy to
 “escape all these things which shall come to pass;

* Irving’s Discourse, vol. II. p. 334.

† Malachi iii. 18.

“and to stand before the Son of Man.”* The last part of Mr. Irving’s argument is of an hypothetical nature, inasmuch as it supposes that there are special ends intended by the preservation of the sealed ones, which are not mentioned in the record, and are also contrary to the scope of other passages relating to the same events; as, for example, the different end of the wise and the foolish in the parable of the ten virgins; wherein the reception of the wise into the marriage supper is certainly not intended to show the foolish “where they may have a refuge,” seeing that the door is for ever closed against them, and their day of grace for ever ended.

Mr. Irving’s next argument is deduced from the fact, that the spiritual church have not been preserved from those judgments which have been inflicted on the papal earth, but have suffered as grievously as the unspiritual. The reply to this argument is, that the *one hundred and forty-four thousand* are sealed, not in order to preservation from the intermediate, or inchoate judgments of the seventh trumpet, but from the final destruction of the wicked in the day of Armageddon. All that has yet been inflicted of wrath on the Roman earth Mr. Irving will readily admit, is, as it were, but the foretaste of that overflowing cup of horror and of blood which shall at length be put into the hands of the nations of Christendom. “Therefore

* Luke xxi. 36.

“thou shalt say unto them, Thus saith the Lord
 “of hosts, the God of Israel, Drink ye, and be
 “drunken, and spue, and fall, and rise no more,
 “because of the sword which I will send among
 “you. And it shall be, If they refuse to take the
 “cup at thine hand to drink, then shalt thou say
 “unto them, Thus saith the Lord of hosts, Ye shall
 “certainly drink. For, lo, I begin to bring evil on
 “the city which is called by my name, and should
 “ye be utterly unpunished? Ye shall not be un-
 “punished : for I will call for a sword upon all the
 “inhabitants of the earth, saith the Lord of hosts.”*

—Now, it is against the awful destruction of that day that the 144,000 are sealed for preservation ; and this preservation will, as we learn from many passages of the scriptures, be then vouchsafed to the righteous, and to them only. On the other hand, Mr. Irving’s scheme, which begins by the novel application of this symbol to a particular nation, ends by giving up even the *one hundred and forty-four thousand sealed ones* to the destruction of the great day of Armageddon, and to this conclusion, erroneous as it respects the symbol, but true (I fear) as it respects the *supposed* object of the symbol, seeing that the destruction of every nation, comprehended within the image of Nebuchadnezzar, seems to be clearly predicted in Dan. ii. 34, 35. and many other parallel passages ; to this conclusion (I say) respecting the destruction

* Jerem. xxv. 27—29.

even of the nation he supposes to have been sealed, Mr. Irving is, as it were, impelled by the force of scriptural evidence, which ought, at the same time, to have led him to discern the inconsistency of his so applying a symbol which necessarily, and according to the strict analogy of the scriptures, implies the final preservation of its objects from the devouring tempest of wrath which ensues on the loosing of the winds. For surely it is incongruous, and contrary to the analogy of the parallel vision in Ezek. ix. to suppose these elect 144,000 to be sealed against the day of smaller calamity, and left to perish in the hour of final and overwhelming wrath.

There are several other points connected with Mr. Irving's interpretation of this symbol of the one hundred and forty-four thousand sealed ones, upon which I shall offer some very brief remarks. He affirms, that when afterwards seen by the apostle, chap. xiv. 1. they appear in a different capacity than that in which they were first mentioned. "Formerly, among the judgments of nations, they were presented to us tribe by tribe as a nation, but now, in the history of the church's persecutions and captivity, they are presented to us as a faithful church." I can only say, that this distinction appears to me to be wholly imaginary; and, in point of fact, if by the phrase "*formerly presented to us*," Mr. Irving means, that they were seen in the vision of chap. vii., I shall observe, that

the apostle says nothing from which we can infer that he then saw the assembly of the sealed ones, but only that he heard their number. Mr. Irving, in his remarks on Rev. xiv. 1., affirms, "But we are not therefore to suppose that the seer saw them standing upon the actual mount Sion which is in Jerusalem upon the earth, for the vision is wholly in heaven, but that, in the vision, mount Sion seemed under their feet." Now, I venture to deny this, and to ask for the proof of it. The affirmation seems to me gratuitous, and contrary to the natural meaning of the language; for the words *αρνιον ἐστηκεν ἐπὶ τὸ ὄρος Σιών*, "*a lamb stood upon the mount Zion*," can mean nothing else than what it literally expresses;* and, if we may convert it to signify *a lamb that stood in heaven, mount Zion seeming to be under his feet*,† then we may make any thing that we please of the imagery of the Apocalypse:—all attempts to interpret it on fixed principles are futile and vain.

Closely connected with this, as to the locality of the vision in Rev. xiv. 1., is another assertion, that the Lamb and his 144,000 are precisely the same with the harpers in the 2d verse, and also in chap. xv. 2.; and, in confirmation of this, it is argued, that throughout the Apocalypse the church in hea-

* By this remark let me not be understood as denying that *the mount Zion* is here used as a *type*. All I mean to affirm is, that the type is the *real mount Zion on earth*.

† Irving's Discourse, vol. II. p. 342.

ven is represented by the four cherubim, and the four and twenty elders *in the midst* of the throne, whereas the harpers, “who sing this song, are *before* the throne, and the living creatures, and the “elders, more remote than the glorified church, “yet not so remote as the angels and other creatures of God.”* Now, I am here again compelled to say, that the whole of this reasoning appears to me entirely inconclusive.

First, the identifying the 144,000 on mount Zion with the harpers in heaven, seems not merely gratuitous, but also to include in it the anomalous and incongruous position, that the 144,000 not only sing the song but learn it from themselves! Where would be the congruity of asserting in direct terms, “*I heard 144,000 harpers harping with their harps, and no man could learn their song but the 144,000 harpers?*” and yet this is included in the positions maintained by Mr. Irving. *Secondly*, the assertion, that the church in heaven is, throughout the Apocalypse, represented by the four living creatures and the four and twenty elders, may be true, and yet not the whole truth. I say *it may be* true, for very eminent writers have maintained that the four living creatures are not human, but angelic intelligences.† Admitting, however, that the

* Irving's Discourse, vol. II. p. 342.

† The strongest objection to this is the circumstance of the cherubim apparently taking part in the song, “Thou hast purchased us by thy blood,” &c. Rev. v. 8, 9. To this it is replied by an able advo-

cherubim and the elders do represent the church, they may represent only a part of it. This is maintained by Archdeacon Woodhouse, as it respects the elders, whom he distinguishes from the general assembly of the redeemed;* and indeed Mr. Irving, though in the argument I am now considering he judges otherwise, yet, in another place,† virtually admits that the cherubim and elders are not the whole church in heaven; for he interprets the white-robed palm-bearers in chap. vii. who are said, ver. 15, to be *before the throne*, to signify the company of the redeemed in heaven, though, only three pages after, he argues that, since the harpers, chap. xiv. 3. are *before the throne*, they cannot be identified with the church in heaven, but are the same with the 144,000; *i. e.* they are the British nation.

Having thus offered reasons which to my own mind seem unanswerable, for rejecting Mr. Irving's application of the sealed 144,000, I proceed to remark, that, to all his reasoning in support of the position that these sealed ones are a symbol of the British nation, from the fact of our wonderful pre-

cate of that opinion, that the words *ἐχούτες ἰναστος* are to be restricted to the elders; and, consequently, the words "*thou hast purchased us*," are, in like manner, the words of the elders only. He cites Jerem. xx. 7. as containing a similar idiomatic peculiarity, seeing that Zedekiah was not smitten with the sword. I pretend not to decide the point, but leave it to abler critics.

* Archdeacon Woodhouse, p. 101.

† Irving's Discourse, vol. II. p. 339.

servation from the calamities of the third wo, I offer this simple answer, founded on a principle clearly recognised in the scriptures. Although it appears to me utterly incongruous to suppose that the sealed assembly on mount Zion denote the British nation, yet I think it is without question, and will be admitted even by foreigners, that this nation comprehends within it a larger portion of the true Israel of God, or, in other words, of the sealed 144,000 than any other nation, perhaps than all other nations, upon the face of the earth. Now, as we know that had ten righteous persons been found in Sodom, Sodom would have been spared, we see at once a scriptural reason why Britain has enjoyed not an entire exemption from the plagues of the vials, which, though asserted by Mr. Irving, seems to me to be contrary to the facts of our past history and present woful experience, but a very measured and merciful participation in them.

I feel that I might here leave the subject without further remarks. But, as it appears to me that Mr. Frere's and Mr. Irving's interpretation of this symbol of the sealed multitude, by applying a type eminently spiritual to things carnal and earthly, involves in it a violation of the sanctities of Apocalyptic description of very unusual magnitude, I am desirous of enlarging a little further upon it. It seems to me, then, that the whole of what Mr. Irving has offered in the last part of his Conclusion,

vol. II. from p. 381, downwards, is in effect a refutation of his former arguments; for he therein not only admits this nation to have lost its spiritual character, and the people of its metropolis to have become mainly infidel, outspoken, rash, and headstrong infidels, but further, he concludes from the circumstance of our being one of the horns of Daniel's fourth Beast,* that we are to be destroyed and "swept into the whirlpool of wrath" at Armageddon.

I shall only advert to one other anomaly in the reasoning of Mr. Irving on this particular subject. After identifying the 144,000 sealed ones with the heavenly harpers in Rev. xiv. and xv. he at length negatives the idea of their singing with their harps at all. "We are not," says Mr. Irving, "to understand that song as actually sung by the sealed ones any more than we understand the lamentations of the sixth vial (seal) to have been uttered by the kings, chief captains, and mighty men of the earth:"—"the Lord, as hath been said, using the persons of the drama as the expositors of its progress, the moralizers of its events."† Now, if by this nothing more were meant than that the whole representation is *symbolical*, or that no articulate sounds of human tongues can give any adequate representation of the realities of celestial har-

* I shall say nothing of Mr. Irving's arguments from Esdras.

† Irving's Discourse, vol. II. p. 357.

mony, I should readily acquiesce in the observation, since we are informed by the apostle, that, when caught up to paradise, he heard words which it is not possible to utter.* But the language of Mr. Irving by no means conveys this meaning, as will be manifest to the reader from the following continuation of his argument: "But as it was proper "to the latter," viz. the kings and great men of the earth, "to utter the note and outcry of coming "ruin, so was it proper to the former to utter the "song of glory to God and blessedness to men, "which is the end of the indignation. And yet, "while it is manifest that a certain consciousness "and presentiment of their ruin fell upon the kings "and nobles of the earth at the beginning of the "day of wrath; and a certain consciousness and "presentiment of their victory upon all the servants of the infidel beast, (those who are said to "hold liberal opinions, which being translated into "our mother tongue meaneth opinions that are not "bound, or irreligious opinions, by which word "many good men were then and are now beguiled; "so that if it were possible they should deceive "even the elect,) so arose there a consciousness "and presentiment amongst the spiritual in this "island, those who harmonized with the reformers "of the church and the fathers of the State, having no fellowship with modern politicians, that

* 2 Cor. xii. 4.

“the day of Babylon’s doom was come, when the Lord should at length set his people free. So that, with great propriety, and, indeed, in very truth, is the song of Moses and the Lamb put into our lips.”

On considering the foregoing passage, I must confess myself unable to discern how the conclusion follows from the premises. For, if the argument is stripped of all extraneous matter, it amounts simply to this; that forasmuch as there arose, at the sounding of the seventh trumpet, in the minds of *a remnant of spiritual persons in this nation* (who were altogether without influence in its councils, and opposed to the maxims of its leading statesmen,) the consciousness and presentiment of the approaching deliverance of the church, therefore, *the whole British nation* is fitly represented as standing before the throne harping with harps, and the song of Moses and the Lamb is; with great propriety, and, in very truth, put into its lips.—Moreover, the confirmation which Mr. Irving seeks to this conclusion from the “note and outcry of coming ruin,” which he alleges to have been proper to the kings and mighty men of the earth, on the opening of the sixth seal, does itself rest on the assumed truth of that which is denied; namely, that this cry has, as to the verity of the symbols, been *already uttered*; whereas, I conceive it to belong to a period yet future, when the earthquake of the sixth seal shall be consummated, in the

great day of the Lord, and the kings and nobles of the earth shall be constrained to feel, and with terror and amazement to acknowledge, the hand and the power, and the dreadful wrath of the Almighty, in the judicial inflictions of his hot indignation.

CHAP. VII.

Mr. Irving's and Mr. Frere's interpretation of the Apocalyptic Witnesses, and of a part of the eleventh chapter of Daniel, considered and answered.

THERE are yet to be noticed by me, two other points of prophetic interpretation, wherein I cannot acquiesce in the views of Mr. Irving. But my remarks having already been drawn out to a length much greater than I anticipated, I mean to touch the remaining points of difference in a very brief manner.

Against Mr. Irving's interpretation of the Apocalyptic witnesses, their death and resurrection, the following reasons present themselves to my mind. 1st, I can find no evidence in the Scriptures themselves, that the Old and New Testaments are ever represented by the type of an olive tree or a candlestick, both of which emblems are used to denote the Church of God, the former in Rom. xi. 17. and the last in Rev. i. 20. I therefore cannot acquiesce in Mr. Irving's position, that the witnesses in Rev. xi. are the Old and New Testaments.*

* The Old Testament itself is rarely, if ever, considered under the aspect of *one witness* when spoken of in that light, but almost invariably it is considered as *two*, Moses and the Prophets.

2nd, Mr. Irving's reasoning (vol. i. p. 131, 2.) requires, that the earthquake which synchronises with the death and resurrection of the witnesses, should follow their death as a consequence, and not precede it as a cause. But the French Revolution, which Mr. Irving identifies with the earthquake, preceded as a cause, the abolition of Christianity in France, which he identifies with the death of the witnesses, instead of following it as a consequence.

3d, The events which are supposed by Mr. Irving to constitute the resurrection of the witnesses and their ascension, seem not in any degree to answer to the Apocalyptic description. The resurrection of the witnesses Rev. xi. 11. seems evidently to be a sudden and unexpected restoration to life, in defiance of the power and malice of their enemies, striking their minds with terror and dismay. Now the quiet and unresisted repeal of of the laws, authorizing polygamy by the French Council of Five Hundred, and the enlightened and philosophical report of Camille Jourdan, on the freedom of religious worship, which was ordered to be printed by the unanimous vote of the Council,* in which occurrences, and the consequent restoration of Christian worship in France, Mr. Irving sees the fulfilment of the prophecy of the resurrection of the witnesses, seem in no respect to corres-

* Irving's Discourse, vol. I. p. 139.

pond with the description of this event in the prophetic record. The restoration of religious worship is not, in this case, the effect of any new exertion of power, or the spirit of life in the witnesses ; but of a more pacific spirit infused into the minds of their persecutors. Here also is no sudden standing upon their feet on the part of the witnesses, to the terror of their enemies, but a licensed resumption of vital functions. Nor do the circumstances of the Scriptures beginning, at the same time, to receive greater accessions of honour in this and other Protestant nations, and the new activity which then arose in translating the Scriptures, at all correspond with the emblematical ascension of the witnesses to heaven in a cloud, to fulfil which, some well defined and specific accession of honour and authority, in the very scene of their death and burial, seems to be absolutely required. Such, after the war which dissolved the Smalcaldic league, was the elevation of these very Protestants, who shortly before had been persecuted unto death, to a footing of entire equality with the Catholics in the imperial diet, by the stipulations of the treaty of Passau.

Having thus stated my reasons for rejecting Mr. Irving's scheme, respecting the Apocalyptic witnesses, in all its parts, I proceed to make a few remarks on his explication of the Prophecy, in Dan. xi. from v. 19. to the end of the chapter, wherein he entirely coincides with Mr. Frere.—

Following so far the scheme of Bishop Newton and the older writers, Mr. Irving seems to admit, that down to the 19th verse, the prophet is discoursing of the Egyptian and Syrian branches of the Greek kingdom. Accordingly, Mr. Frere applies the preceding verses, from the 11th to the 19th, to the history of Antiochus, called the Great, king of Syria. But here he, and with him Mr. Irving, makes a sudden leap over a period of 2000 years from Syria to France, and from Antiochus to Lewis XVI. to whom these writers both apply the prophetic description of the raiser of taxes in ver. 20 ; and the vile person in ver. 21. they suppose to be Napoleon Bonaparte, whose history Mr. Irving endeavours to trace in the prophetic narrative, down to ver. 39.*

To this interpretation I offer the following objections. 1st, It violates without the least necessity, and in a manner without parallel in the exposition of prophecy, both the unities of time and place. It does this, I say, without the least necessity, for as the prophecy to the 20th verse confessedly contains a narrative of the affairs of the Egyptian and Syrian kingdoms, down to Antiochus the great, so ver. 20 describes the character of Seleucus Philopator the son and successor of Antiochus, with equal exactness ; and from the 21st to the 30th verse, are in like manner narrated, the cha-

* Irving, vol. II. p. 11—24.

racter and exploits of Antiochus Epiphanes, the brother and successor of Seleucus. This is undeniable; and we are informed that Porphyry, the great enemy of Christianity, admitted the prophecy to be so very exact down to Antiochus Epiphanes, that it could not possibly have been written before, but must have been composed in or soon after the time of Antiochus.* Now, this being the case so undeniably, that Mr. Frere himself is obliged to admit it,† I ask, according to what known canon of sober interpretation, is a commentator to be permitted to leave the thread of the prophetic narrative, at a point where there is confessedly no necessary change of the subject, and to skip over a period of 2000 years, and from the eastern to the western hemisphere, from Antiochus of Syria to Louis XVI. of France?

But I object to this interpretation, 2ndly, that if the universally received application of the former verses (which is also adopted by Mr. Frere) be just, then the idiom of Dan. xi. 20. in the original Hebrew text, pertinaciously opposes itself to the application of this verse to any other individual than Seleucus Philopator, the successor of Antiochus the Great. The pronomial affixed ו in the expression, *וַעֲמֹד עַל כִּנּוֹ* and *there stand up in his estate or place*,‡ can only refer, according to the rules of

* Bishop Newton's Dissert. vol. I. Dissert. xvi.

† Frere, p. 485. 2nd Edit.

‡ The Greek version of Theodotion renders the phrase *ἐκ τῆς ῥιζῆς αὐτοῦ*, out of his root.

syntax,* to the person mentioned in the preceding context, that is to say, Antiochus, in whose estate or place Seleucus stood up by succeeding him in the kingdom. Accordingly, Mr. Frere himself, in referring the next verse to Bonaparte, interprets the same phrase “*In his estate shall stand up a vile person,*” upon the very principle for which I here argue, thus within the short space of only two verses, violating that uniformity of plan, which in page 5 of his work, he lays down as his first Rule of interpretation. This remark has not the merit of novelty, as Mr. Faber in a pamphlet published in 1815, observes in reference to the very point under discussion, that Mr. Frere in order to preserve his consistency, must inevitably translate על כנו in Dan. xi. 20. by *in suo imperio*, while he yet renders the same על כנו as it occurs ver. 21. by *in ejus imperio*. “If,” adds Mr. Faber, “we may “take such liberties as these, it will not be difficult “to make a prophecy speak what suits us best.”

3d, I observe in the last place, that the endeavour of Mr. Frere and Mr. Irving to accommodate this prophecy to the history of Bonaparte, seems to me to be wholly unsuccessful. I shall not, however, attempt to follow them through their whole argument, but content myself with selecting one or two examples of what appear to me to be

* If I am wrong in this remark, let Mr. Irving or Mr. Frere produce, from the Hebrew Scriptures, evidence that my assertion is groundless.

decidedly erroneous applications of the prophetic narrative. Mr. Frere supposes the prince of the covenant in Dan. xi. 22. to be the Pope. To justify this hypothesis, he inserts the explanatory word "*false*," in the clause, and reads it "the prince of the (*false*) covenant," and applies the passage thus *amended*, to Bonaparte's invasion of the Papal territories, his progress having only been stopped by the Pope's submission, and agreeing to pay 21,000,000 of livres to France, and deliver up 100 pictures, as well as 200 manuscripts!—Mr. Frere's argument to justify this gloss, is singular, I shall to the best of my ability give the substance of it.

"We read," says Mr. Frere, "in the Scriptures, "of a *holy covenant* which shall never be broken ; "yet, on the other hand, we read of a *covenant* "with death, and an agreement with hell, which "God declares by the Prophet, Isaiah xxviii. 18. "that he will annul and destroy. If the *holy* "covenant denotes the *true church* or *protestant* "nation, the false covenant may be equally said to "characterize the *apostate church*, or *papacy*. "The term, *the prince of the covenant*, occurring in "a prophecy relating to these latter days, we may "therefore consider either to mean the king of "Great Britain, as the head of the Protestant na- "tion, or the Pope as chief of the Apostacy. If, "however, the protestant nation is most naturally "made the subject of prophecy as a *people*, we "may conclude, that as the prince of the covenant

“is here *individually* mentioned, it is more probable that the chief of the *false* than of the *holy* covenant is intended; *the Pope being*, also, in other parts of the scriptures made a principal subject of prophecy.”

Such is the reasoning by which Mr. Frere justifies the proposed explanation of the prophetic text. I have, however, in vain attempted to comprehend, even if the reasoning were sound, how Mr. Frere proceeds from a conclusion, which he only terms *more probable*, (“it is more probable that the chief of the *false* than of the *holy* covenant is intended,”) to the *actual* amendment of the text, by inserting the explanatory word, “*false*.”

But I remark in the next place, that Mr. Frere’s argument is altogether unsound. It *first* takes for granted that which is denied, viz. that the prophecy certainly relates to the latter days, and, *secondly*, it assumes that because, in one solitary text of scripture, a covenant with death and hell is used as a *figurative expression*, to denote the sinful purposes of God’s ancient people; therefore, wherever the term covenant is used *absolutely*, it may signify either the true covenant or the false covenant. In the *third place*, it assumes and reasons from another position which I have already endeavoured (and I think successfully) to refute, viz. that the British nation is in the prophetic writings identified with the true church. By thus *assuming* a convenient number of principles, and reasoning from

them as if they were indubitably certain, it will (to repeat the observation of Mr. Faber) “not be difficult to make a prophecy speak what suits us best.”

The true interpretation of the foregoing passage seems to be that given by Bishop Newton, viz. that it was fulfilled when Antiochus Epiphanes deposed Onias, the pious high priest of the Jewish temple, whose character may be seen in 2 Maccab. iii. and sold the office to his brother, Jason, for three hundred and fifty talents of silver. . “*The prince also of the covenant was broken;*” that is, “the high priest of the Jews; and so Theodoret understands and explains it. ‘*The prince of the covenant* : He speaketh of the pious high priest, the brother of Jason, and foretelleth that even he should be turned out of his office.’ As soon as Antiochus was seated in the throne, he removed Onias from the high priesthood, and preferred Jason, the brother of Onias, to that dignity, not for any crime committed against him by the former, but for the great sums of money which were offered by the latter.”

The interpretation given by Mr. Frere and Mr. Irving of Dan. xi. 31. is equally unsatisfactory with that of the 22d verse, which has been discussed. They affirm, that “the polluting the sanctuary of strength, the taking away the daily sacrifice, and the placing the abomination that maketh desolate,” were all accomplished by Bonaparte, “in

“the constitution of the Concordat with solemn pomp, in the year 1801, whereby the Catholic religion was again established in France.”* Now, at the consummation of the French Revolution, in 1793, Christianity itself was abolished in France, and Atheism established in its room; and, in this event, Mr. Irving sees (though, as I have endeavoured to show, erroneously) the slaughter of the Apocalyptic witnesses. In the year 1796, Christianity again obtained a tolerated existence; and, in this event, Mr. Irving sees the resurrection of the witnesses. Still, however, it will not be pretended, that, in the interval between 1796 and 1801, the character of the French nation was other than that of open, undisguised, practical Atheism. With this state of things before our eyes, it is not difficult to designate and describe the true character of the transaction in 1801, whereby Bonaparte, in consequence of a Concordat with the Pope, publicly re-established the Romish religion. Its objects were purely political, without the least intermixture of religious feeling; and, in its character, it was nothing better than a solemn farce, the end of which was to disguise the naked deformity of Atheism with the visor of Romanism. In all this, however, there was no *polluting of the sanctuary of strength*, for no such sanctuary, either literal or symbolical, then existed in France; neither was there any *taking away of the daily sacrifice*, for no

* Irving's Discourse, vol. II. p. 18.

such sacrifice was then offered, in a national or public sense, within the limits of the French territory. Neither was there, properly speaking, any *placing of the desolating abomination*, since the substitution of nominal Popery for real Atheism could not deserve that name. It appears to me therefore, that when closely analyzed, there is not one feature common to the prophetic description, and the transaction to which it is applied by Mr. Irving and Mr. Frere.

I have now brought to a conclusion my examination of the prophetic scheme of Mr. Irving and Mr. Frere ; and, though I have by no means exhausted the subject, I fear I may have wearied out the patience of the reader. Yet there is one general exception to the theory of Mr. Frere, which I wish still to mention, and it is—the shortness of the periods which this writer assigns to the seals, and trumpets, and vials. Some of them occupy one year, others two years, others a very few years, and then Mr. Frere sees the exact day of the month on which each vial commences and ends. I have not the least conception that it was intended that we should, in every case, arrive at so minute a knowledge of dates. Nor does it appear to me credible, that the great Apocalyptic divisions of seals, trumpets, and vials, should occupy periods so short in duration as Mr. Frere-assigns to them. I might pursue this subject further, but I think it better to leave these short remarks with the judicious reader.

CHAP. VIII.

Conclusion.—On the event which marked the end of the twelve hundred and ninety days of Dan. xii. 11. and on the present posture of affairs in reference to the fulfilment of Prophecy.

I now propose to close this tract with some observations, first on the event which marked the termination of the 1290 days of Dan. xii. 11. and secondly, on the present posture of affairs in relation to the fulfilment of prophecy.

It will be recollected that the dates assumed in my work on the Apocalypse, for the commencement and end of the 1260 years, necessarily led to the conclusion, that the 1290 years of Dan. xii. 11. would terminate in the year 1822. What were formerly my expectations, in reference to this point, will best appear by the following quotations from my work. In the first edition, published in 1813, I thus expressed myself: “What is to take place
“at the conclusion of the intermediate period (of
“1290 years) is no where expressly revealed, and
“we cannot with certainty conjecture; but it
“seems probable that it will be marked by some
“great and conspicuous event, and I am inclined
“to think, with Mr. Faber, that this event will be
“the dreadful destruction at Armageddon, on the
“treading of the wine press of the wrath and fierce-
“ness of Almighty God.” In my second edi-

tion,* will be found the following sentiments on the same subject : “ I now conceive that the close of the “ intervening period of thirty years, may very probably be marked by the commencement of the “ national restoration of Judah, and that the dreadful day of Armageddon and the treading of the “ wine press will take place at some time between “ the end of the 1290 and the 1335 days.”

It is now the year 1826, and none of the foregoing conjectures have been realized. Yet, as the whole course of things since the publication of my work, seems to me to have confirmed the general accuracy of my deductions respecting the chronology of prophecy, my opinion respecting the commencement and end of the 1260 years remains unaltered; and it only remains that I should endeavour to trace, in the history of the past years, some event which may appear worthy of marking the close of the intermediate period of 1290 years. Before entering further into this subject, I wish, however, to submit to the reader the following remarks, from a volume of Essays by the Rev. Mr. Gisborne, already referred to in a former page, which seem to me to be peculiarly valuable.

“ Mr. Faber’s argument, purporting to prove “ that the 1260 years cannot yet be terminated, “ because the commencement, as he affirms, of the “ restoration of the Jews, an event still future, is “ immediately to ensue at the end of that period,

* Published in 1817.

“appears to receive a full answer from Mr. Cuninghame, (Second Edit. p. 264,) in his observations on Dan. xi. and xii. Mr. Faber, in his third volume, subsequently reiterates the same opinion on this point; but without any specific reply to the remarks of Mr. Cuninghame.

“Whether, as Mr. Cuninghame supposes, the event which will characterize the termination of the twelve hundred and ninety years, Dan. xii. 11. is to be the commencement of the restoration of the Jews, can, at present, be only conjecture. The intended event, whatever it may be, having been left by the prophet without the slightest specification of its nature, may either be one, which, by its magnitude, shall at once show itself likely to mark a prophetic epocha; or may be one which shall be only the first small step in a series of connected occurrences, gradually swelling into high importance, and thus may attract little notice, until succeeding years shall have disclosed, in its consequences, its claim to the station which in the mind of prophecy was assigned to it.”

I shall now proceed to remark, that, since there is a period of forty-five years between the end of the 1290 years and the commencement of the millennium, as may be inferred from Dan. xii. 11, 12. we must suppose that the 1290 days do not reach quite to that point of time specially called *the end*, but stop somewhat short of it. Now, among the

signs which are to precede *the end*, there is one, which is thus described by our Lord in Matth. xxiv. 14. "*This gospel of the kingdom shall be preached throughout the whole world, for a witness unto all nations, and then shall THE END come.*"

What this end is cannot be doubtful, when we advert to the question of the disciples in the third verse, "What shall be the sign" *της σης παρουσιας και της συντελειας του αιωνος*, "of thy coming, and *the end of the age?*" It is manifestly the end of the present dispensation, which being passed, the glorious Epiphany of our Lord takes place with the clouds of heaven, to redeem his church, and receive the kingdom predicted in Dan. vii. 14. Of this end, our Lord's words lead us to see that the immediate forerunner is to be an universal promulgation of the gospel, typified, also, by the flight of the Apocalyptic angel, chap. xiv. 6. having the everlasting gospel to preach to all nations.

But we have already seen that the 1290 years conduct us *near to*, though not *altogether to*, the end; and, since we now learn that an universal promulgation of the gospel immediately precedes the end, we hence see reason to conclude that the 1290 years must terminate at some point of time during this final preaching of the gospel. And, as we learn from Dan. xii. 11., that the commencement of this period is marked by a sign in the church, viz. *the taking away the daily sacrifice, and the placing the abomination that maketh desolate*; so

we may conjecture, that its close will be marked also by a sign in the church. What this sign is, we cannot with certainty determine till it arrives; but it seems not unlikely, that it may be *that very preaching of the gospel* with which the termination of the period coincides.

Turning now from these scriptural anticipations to the events passing before our eyes on the great theatre of the church and the world, we actually behold a preaching of the gospel which, in extent and rapidity, has been unequalled in the past history of the church, without perhaps excepting even that which took place in the days of the apostles, and which from its time, circumstances, and daily increasing magnitude, we cannot for a moment hesitate to identify with the preaching which is predicted by our Lord, as immediately preceding the end, and with the flight of the Apocalyptic angel. It is, accordingly, so identified by almost every writer of the present day who has treated of the subject of sacred prophecy, and by many who have viewed it merely in connection with its great and important results, without any particular study of the prophetic record.

We see, also, that this great preaching of the gospel extends both to Jews and Gentiles, by means of institutions specially devoted to each of these great branches of the human family: and, as it is on the one hand the *sign* of the approaching end of the present age, and the destruction of the last

of the Gentile monarchies, so is it, on the other hand, the *sign* of the proximate advent of the Son of Man, and the redemption of his church, and especially of Israel his ancient people.

Now, as it is the preaching to *the Jews* (to them the harbinger of approaching redemption) which I am inclined to consider as the special sign of the accomplishment of the prophetic period of 1290 years, I purpose to enter more particularly into it. This preaching to the ancient people of God commenced just seventeen years ago, by the formation of a society specially for that end, and is still going on with accelerating effort and rapidity. Of the scale upon which the operations of this institution are conducted, some idea may be formed from the fact, that, even in the year 1823, more than ten thousand copies of the New Testament, in Biblical Hebrew, had been circulated amongst the Jews, besides many thousand copies of the same Scriptures in the German-Hebrew, and Judeo-Polish languages. Twelve missionary agents were then labouring under the auspices of the society, and among their missionaries, and those of other kindred institutions, were *six converted Jews*. At the date of the Anniversary meeting of the year 1825, or in the short space of two years, the number of the missionaries of the society had increased to *twenty-five*.

Here, then, is a *sign* to the Jewish people, exactly according with the prediction of the prophet

Jeremiah, "*Behold, I will send for many fishers, and they shall fish them;*"* which, I conceive, is quite important enough in its nature and magnitude to mark the expiration of the intermediate prophetic period of 1290 years. And, as this preaching stretches through many years and over many countries, the exact point of time chosen by the Spirit to distinguish the end of the prophetic period, seems to be when the first missionary to the ancient people of God appears at Jerusalem, bearing in his hand the New Testament scriptures in the Hebrew tongue, and confessing, in the midst of the assembled Rabbies of the holy city, that Jesus is the Son of God. This event took place in the month of March 1822, precisely at the computed end of the 1290 years. It was then that a converted Jew, of most remarkable character and attainments, appeared in the holy city, in the midst of its most learned doctors, testifying that Jesus of Nazareth, whose voice was erst heard in that very city announcing the glad tidings of the kingdom of God, is the Messiah the Son of God.†

And if the flight of the gospel-bearing angel in Rev. xiv. 6. be a symbol representing the whole collective missionary efforts of the Gentile churches, in the present day, for evangelizing the world,

* Jerem. xvi. 16.

† See the deeply interesting Journals of Mr. Wolf, published in the Jewish Expositor for 1822 and 1823, and also, with his life published separately.

then must every distinct mission be viewed as a part, so to speak, of the flight of the angel, and *as his voice* sounding in the particular region to which the mission is directed ; and, if so, the angel must be considered as having directed his mystic flight to Jerusalem, at the very time when, as above-mentioned, the first missionary appeared in the holy city. It is, moreover, worthy of particular remark, that the mission of Mr. Wolf was the first preaching of the pure gospel to the children of the captivity * in Jerusalem, since the period of the dispersion of the nation by the Romans. In the year immediately following, a permanent mission was established to the Jews in Palestine. And, be it so, that no apparent success has yet attended this particular mission in the way of conversion, yet it is not the less true that *there has been a prophet amongst them* ;† and the history of more than one of the heathen missions of our own times, may show us in how small a degree the first unfavourable appearances of things are the indications of their final results.‡

The foregoing reasoning will appear still more conclusive by considering and contrasting the events which took place at the commencement and close

* Ezra vi. 16.

† Ezek. ii. 5.

‡ Perhaps as favourable appearances attended Mr. Wolf's mission as could have been expected. Fears were entertained for his safety before he went to Jerusalem, and, instead of persecution and death, he met with uniform kindness, and was patiently listened to by many of the Jewish doctors, who entered into frequent discussions with him.

of the 1290 years. At their commencement, the religious edict of Justinian, addressed to thirteen cities of the empire, and, among the rest, *specially to Jerusalem*, was promulgated in the holy city. In this edict, bearing date the Ides of March 533, and accompanied with a recognition of the papal supremacy, the emperor vindicates to himself authority to reign over the consciences of men, and to enforce uniformity of faith; thus usurping that power which belongs to Christ only; and he lays the foundation of the idolatrous worship of the virgin Mary, which prevailed in after ages, by anathematizing all those who *refused to confess that the holy, glorious, and always a virgin, Mary, was properly, and according to truth, Theotokos,* or mother of God.*† The promulgation of such an

* It is very difficult to translate this word, the idea being almost blasphemous. It means *bringing forth God*, as we say bringing forth a child.

† The words of the edict are, "Anathematizamus omnem hæresin præcipuè verò Nestorium anthropolatram, et qui eadem cum ipso sentiunt;" "et qui non confitentur propriè et secundùm veritatem, sanctam, gloriosam, et semper virginem Mariam Theotocon seu Dei matrem." Now, from this to the direct and open worship of the Virgin, was but *one step*. Indeed, the language itself, if not *blasphemous*, is, at least, *idolatrous*; raising its object above the creature, and attributing to it that honour which belongs to God only. The learned Dr. Pye Smith, in his *Scripture Testimony to the Messiah*, vol. I. p. 34. justly reprobates the practice of many orthodox persons in using inappropriate terms with respect to the doctrines of Christ: "Of this very serious offence many orthodox writers have been guilty, when they have used language which applies to the divine nature of the Redeemer, the circumstances and properties which could attach only

edict in the holy city, and the contemporaneous recognition of the pope as head of the church, were the *setting up the abomination of desolation*. And precisely at the commencement of the twelve hundred and ninetieth year from this event, we find the first missionary to the Hebrew nation who had appeared since the destruction of Jerusalem by the Romans, standing within its precincts, bearing in his hand the Hebrew New Testament, and witnessing with his lips, amidst the most learned Rabbies of Israel, that Jesus of Nazareth is the Son of God; his mission also being, not an insulated event, but part of a national mission to the Jews, in all the countries of their dispersion, still going on with accelerating progress and increasing success.

Having thus endeavoured to trace, in the history of our own times, the sign which marks the fulfilment of the 1290 days, I shall make some short

“to his humanity.” This is the precise error of those who gave to the Virgin the above titles. As the divine nature of Christ could not *suffer*, neither could it be *born of a woman*. The man Christ Jesus was born, and to this nature the Godhead was united in a manner ineffable, indeed incomprehensible to all creatures; but still the properties of the two natures must not be confounded. The man Christ Jesus increased in stature and wisdom, but it were blasphemous to assert this of the divine nature. The great error of the first ages of the church seems to have consisted in a rage for the definition of mysteries which are the objects of faith only, and therefore can never be defined by human language, and hence many of their bitter controversies. Dr. Pye Smith particularly charges the excellent Dr. Watts as guilty of the foregoing error in various passages of his hymns.

remarks upon the interesting and seasonable work of Mr. Cooper. That this work was peculiarly seasonable, I think will appear by its effects, in arousing public attention, and awakening the discussions upon prophecy which had so long slept. Mr. Cooper's views, both respecting the chronology of the 1260 years and the general arrangement of the Apocalypse, as exhibited in his *Prophetical Chart*, so nearly coincide with my own that I could not but consider him as a most powerful auxiliary to my scheme of interpretation, and for the manner in which he is pleased to refer to my work I felt much indebted to him. But with respect to the solidity of his application of Dan. xi. 36—45. to the late Napoleon Bonaparte, I have considerable doubts, of a chronological nature, as it appears to me that the expedition of the king into Palestine is the last act of his political life, and on this account I remain unconvinced by Mr. Cooper's arguments. Yet, as the whole of this passage of prophecy remains still involved in much darkness, I shall willingly keep my mind open to conviction, and ready to receive new light upon it either from Mr. Cooper or any other quarter.*

On another point, I am also reluctantly compelled to dissent from Mr. Cooper, viz. in his views respecting the probable destinies of England. Gladly, indeed, should I subscribe to his conclu-

* I do not expect the meaning of this passage of Daniel to be fully unravelled till the fall of the Ottoman empire.

sions upon this point, connected, as it is, with all our fondest desires and hopes, but, when I look around me and examine the Scriptures, more melancholy presages get possession of my mind.

It remains for me now to offer some concluding observations on the present appearances in the world, in regard to the approaching events of the last times. I shall begin these remarks, by a reference to what were my expectations in the second edition of my work on the Apocalypse.

Having seen reason to conclude that we had then arrived at the pause in the convulsions of the sixth seal and seventh trumpet, indicated by the holding of the four winds in Rev. vii., I reasoned as follows, as to the times which were immediately before us :—

“Now, if these conclusions be just, it follows, as a necessary consequence from them, that a corresponding pause must take place in the effects of some, at least, of the vials. The elements of discord and disorder, which have hitherto produced such fearful consequences, must, for a time, suffer unwilling coercion. A period of tranquillity must ensue, in which, however, shall be discernible, on the one hand, the mingled effects of lassitude and extreme exhaustion, and, on the other, the feverish agitation of revolutionary principles, still working, but prevented from breaking out into action.”

Having placed this passage before the reader, I

ask him whether it does not exhibit a most striking view of the state of Europe from the peace of 1815 to the present moment? In that period, we have seen abortive and unsuccessful attempts to establish the principles of revolution in no less than four of the European kingdoms—Naples, Spain, Portugal, and Piedmont. We have seen our own country, at one time, agitated by the spirit of radicalism, and, at another, by the spirit of combination among our working mechanics, which threatened the very foundations of society. We have seen, on the Continent of Europe, a confederacy of the most potent military states of the world armed, not for the purpose of war, as is usual among princes, but for the novel purpose of maintaining peace and keeping down the spirit of change. Every measure of the external policy of our own government, has had for its object, in like manner, the preservation of peace. Thus, even on the last prorogation of parliament, the speech of the royal commissioners contains the following sentiments:—"His Majesty further commands us to repeat to you, that his Majesty's earnest endeavours have continued to be unremittingly exerted to prevent the breaking out of hostilities amongst nations, and to put an end to those which still unhappily exist, as well in America as in Europe."

But though our own government, like those of the continental nations, is thus enamoured of peace, and anxious to retain her embraces, yet there ap-

pears an entire inattention to, and ignorance of, those great principles of national righteousness, consisting in the fear of God, repentance for national sins, and acknowledgment of the hand of the Almighty in the affairs of nations,* which are the only sure foundations of peace. Political men have, as to public affairs, become practical Atheists; and hence it is that the spirit of fatuity is discernible in our councils. Is he, for instance, a true statesman who measures national prosperity by the consumption of excisable commodities, by the number of the gallons of ardent spirits swallowed by a population wallowing in the very filth of sin? and yet such estimates have frequently been made in parliament by our leading public men! O! they make the true Christian tremble and quake for the things that are coming on our guilty country.

When we connect the above stupendous and combined efforts of the sovereigns of Europe to preserve peace, with a particular passage of the prophet Jeremiah, referred to in a former passage, they present to our minds thoughts of a deeply affecting nature. In that passage, chap. xxv. 28., the nations are represented as exceedingly unwilling to take the cup of blood; or, in other words, anxious to continue at peace, as if wearied with wars. But the prophet is addressed in these unspeakably awful words: "Then shalt thou say unto

* Where are the days of national humiliation and fasting of the *late* reign?

“ them, Thus saith the Lord of hosts, Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord.”

However well concocted, therefore, may be those schemes of human policy which have for their object the preservation of the present system of things and peace of Europe, when the time appointed for it by the Lord shall arrive, they shall be as chaff before the fire, or the hurricane. That this time cannot be distant, is the concurrent voice of all the interpreters of prophecy; and I am of opinion with Mr. Cooper, in his *Crisis*, and Mr. Irving, that those three unclean spirits, like frogs, mentioned in Rev. xvi. 14., have long since gone forth. These spirits are—THE SPIRIT OF ATHEISM, OR INFIDELITY AND ANARCHY, from the mouth of the Dragon; THE SPIRIT OF DESPOTISM, from the mouth of the Beast; THE SPIRIT OF POPERY, from the mouth of the false Prophet. These principles are now at work through the whole of the Roman earth, preparing for the terrific struggle which is approaching; and were I to endeavour to describe what is now going on, and what is coming, how could I do it better than by referring the reader to various eloquent and powerful passages in Mr. Irving’s work on this subject? for I can assure this able preacher of righteousness, that though I have,

with the utmost freedom, dissented from his views of the Apocalyptic arrangement, yet I have read, with delight and thankfulness to God for raising up such an able witness to the truth, those passages where he paints, with the hand of a master, the present moral state and impending prospects of the earth. From one of these, I shall now give a short citation : “ Oh, who that hath an eye to behold
 “ the signs and causes of events, can fail to ob-
 “ serve what a storm is brewing in the heavens and
 “ is ready to burst over all the earth ! And the
 “ calm which even now reigns, is the surest pre-
 “ lude of the deluge which is about to be poured
 “ out, and the exact fulfilment of the prophecy
 “ which, with one consent, saith that men shall be
 “ saying, Peace, Peace ! when it shall come burst-
 “ ing upon them in fury ; they shall be marrying,
 “ and giving in marriage, as in Noah’s time, when
 “ the windows of heaven were opened. The wars,
 “ and rumours of wars, which were to arise before
 “ the end have come ; and, lo, they are past ; and
 “ all Europe is pleasing itself with the imagination
 “ of peace. But let every traveller who hath looked
 “ into the veins and arteries of the constitution of
 “ every kingdom thereof, say whether they are not
 “ throbbing with the fever of passion, and every
 “ nerve vibrating convulsively under the weight
 “ which is oppressing it. Hear the exiles who
 “ have fled from the face of the tyrannies to the
 “ arms of our sheltering capital, tell of the ferment

“ which is stifled in the bosoms of their several
 “ nations. And if you would know how ungodly
 “ and unchristian a ferment it is, take these exiles
 “ as an example who have ruled the short ascen-
 “ dant of popular feeling in their several lands, and,
 “ amidst all their zeal for liberty and hatred of ty-
 “ ranny, hear how ignorant they are of all princi-
 “ ples of religion and sound statesmanship, how
 “ full their breasts are of the boiling lava of ha-
 “ tred and revenge against the authors of their
 “ wrongs.”

Such are the materials which are preparing that mighty overthrow which is coming, and I shall close this tract by adopting a short sentiment from another eminent writer of the present day, descriptive of the frame of mind which Christians should now sedulously cherish: “ For the approach of
 “ this period of unexampled tribulation, the sud-
 “ denness also of whose bursting forth is declared
 “ as emphatically as the tremendousness of its
 “ perils and its inflictions, may the servants of
 “ God prove themselves effectually prepared ! May
 “ they be supported throughout its continuance by
 “ the strength and the consolations of his Holy
 “ Spirit ! ” *

* Gisborne's Essays, p. 323.

THE END.





